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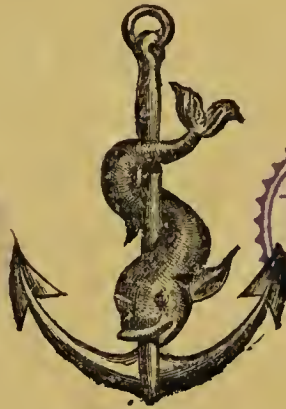
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"*Ut Ecclesia ædificationem accipiat.*"

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1. Cor. xiv. 5.



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CLERICAL STUDIES.

II.

THE NATURAL SCIENCES.

IN a previous article it has been our object to place before the reader a view of the action of the last Plenary Council of Baltimore regarding Clerical Studies, and to show how comprehensive and thorough it aimed at making them.

As might be expected, the subjects prescribed are principally of what may be called a professional kind. But they are supposed to rest on the solid basis of a broad general culture, and besides, they branch out of themselves into many adjacent fields of knowledge. It is in this way that we find the Natural Sciences occupying a conspicuous place in the Clerical Programme.¹ The importance thus attached to them is a matter of surprise to many. Even among the candidates for the priesthood, it is not uncom-

¹ Here, and in what follows, the expression "Natural Science" is understood in its older and broader meaning, as including, not only the study of organized bodies, their development and laws, but also that of inanimate things, now more commonly called physical science.

mon to find some who lend themselves reluctantly to such studies, considering the time devoted to them as lost for what would be more directly and more widely profitable. But a little attention should suffice to dispel such a baseless prejudice.

I.

It is true, the Natural Sciences are a comparatively recent addition to the course of studies, in secular as well as in clerical schools. From the period of the Renaissance almost to our own times, a liberal education was understood to mean simply a classical education, that is, a study of the languages, the literature and the history of the ancient Greeks and Romans. Even after the sciences had run their triumphal course for better than a century, they still continued to be studied and taught only as a specialty. France was the first to admit them into the common programme of her schools and colleges. Germany followed; and last of all came England. The ingenious pleadings of Huxley for the admission of science into the modern curriculum are still fresh in the minds of the present generation. How completely he and his brother scientists have won their cause with the English and American public needs not to be told. All know how their originally modest appeals have gradually swelled into loud clamoring for even greater share in the training of the youthful mind. In what measure are they likely to succeed, we are not here concerned to enquire. Every additional inch of ground is warmly contested by the contending parties, and the varying terms of compromise hitherto agreed upon have much more the character of an armed truce than of a permanent and peaceful settlement. One thing is clear: the sciences have come to stay. They are already in unquestioned possession of a place of honor and importance in all education of the day that claims to be liberal. Their share cannot diminish. It is almost sure to grow. As a fact, Natural Sciences absorb more of the

intellectual activity of the age than all the other forms of knowledge put together. They have more wonderful things to tell. They can point to results and awaken expectations not so much as dreamt of in other pursuits. Henceforth they cannot be set aside, any more in education than in life. This, in the present connection, is decisive. So long as the Natural Sciences are part of a liberal education, they have to hold their place among Clerical Studies.

II.

Nor should we wish it to be otherwise. Even if Science had still to fight its way and make good its claim as a great factor in education, truth and justice should compel us to side with it. Whether Science be, as claimed by Huxley, equal to literature as a means of mental discipline and culture, may be freely debated, but its great educational value cannot be questioned. Education is only the systematic expansion of the faculties, and the study of the sciences develops them all. To say nothing of Mathematics which is first to bring to the youthful mind a notion of consecutive, structural truth, and which, at all its stages, gives a sense of security and of power greater than any other form of knowledge, it is the privilege of all the Natural Sciences to strengthen and broaden the intellect. They awaken in turn and sharpen each one of the senses. They develop the power of attention. They cure the mind of vagueness and inaccuracy. They train it to observe closely, to compare things, to remark their similarities and differences, to classify, to generalize, to conclude with caution, and always, when possible, to verify. They beget a habit of going back from effect to cause, not merely in presence of what is unusual, but in everything. In short there is not a function of the intellect which they do not draw out and exercise. Once thoroughly awakened by them, the desire to know becomes insatiable. To seek for fresh knowledge, to observe, to question, to test, to look deeper into the things of Nature,

becomes a habit and a delight. The sphere of knowledge goes on widening as of itself. To the trained vision of the scientist, every hill and vale, every rock and ridge, every leaf and flower has something to tell. The very pebbles of the wayside and the herbs of the field are laden with unsuspected indications and mysterious questionings. Physics in its various branches, Chemistry, Physiology, in fact all the Natural Sciences are simply overflowing with the most stimulating and enjoyable nutriment for the mind. Each one of them brings with it a fresh, untouched treasure of truth, and becomes a new and wonderful revelation of the world to man.

And whilst its powers are being thus developed, the mind grows broader and deeper. Doubtless, even though a stranger to the Sciences, a man may see much in the facts and aspects of Nature to admire and to enjoy. But how narrow, after all, how hazy and inaccurate is his conception of the universe ! How dwarfed and diminished in comparison with that of the astronomer, who sounds the depths of space, measures boundless distances, and recognizes millions of bright worlds where the naked eye can discern nothing but a faint streak of light ! To the uninitiated, the earth underneath its surface is a meaningless mass ; to the geologist, it is a record of countless ages, a revelation of the strange things that lived in that distant past, whilst each one of its strata, like the pages of a book, relates the story of its own formation and vicissitudes as it rose above the level of the waters or lay buried in their depths.

And so it is with the other Natural Sciences. By their great and impressive facts, by their laws spreading out into countless worlds by the bold speculations they have originated and the beautiful theories they have led to, they extend the mind in all directions, they lift it up into the highest regions of thought, and whilst giving it secure possession of new worlds of truth, they awaken in it that noble unrest which impels it to rise higher still, and see

farther, and know more. Surely this is a power which no man aspiring to liberal culture can afford to neglect.

III.

Least of all can it be set aside by the future defender of the Christian Faith. For Science is the ground on which many of its battles are being, and will continue to be, fought; and the first duty of a leader is to reconnoitre the battlefield, to ascertain the positions of advantage, and see how they may be captured and kept. In other words, the Christian apologist has to know the bearings of Science on Faith, their points of contact, few or many, real or imaginary. He must know what is strong and what is weak in the positions of the enemy and in his own. And although he may not be capable of forging new weapons or of giving the old ones a keener edge, yet he must know how to grasp and wield them. But all this requires training, and training here means the study of the Natural Sciences. He who remains a stranger to them may keep his own faith safe enough by not heeding or not realizing what is objected. But he cannot be helpful to those who are alive to such difficulties. Scientific objections have to be met on scientific grounds, and those who venture on the latter unprepared only succeed in confirming in their error the minds they should have led back to the truth.

IV.

For a priest, of course, there can be no question of taking up all the sciences, far less of mastering them. Their unceasing, enormous growth renders such a thing impossible even to those who devote their whole life to such studies. But a proper selection may be made and such as are chosen may be judiciously distributed through the various stages of the educational course. Far from being detrimental to the other studies, they will be positively helpful. As regards the objects, to choose the most important seem, by common consent,

to be the Planet which we inhabit and its great physical and chemical laws ; the vast Universe of which our earth is only an insignificant portion ; the human Body, as the highest form of life and the best exemplification of its laws—in a word, the elements of physics, of chemistry, of astronomy, and of Physiology. On account of its bearings on revealed truth, Geology has been regarded for many years as a specially clerical study, nor can it be entirely dispensed with, though, to be fully mastered, it requires familiarity with many other sciences.

But though early accessible such studies should not be taken up too soon. It is a mistaken, not to say a positively mischievous notion, to teach Science to children. Science is not for children. True, they are extremely eager to know, but their curiosity is entirely superficial. What they long for and rejoice in is, not laws, nor rules nor classifications, but realities, facts, strange and striking, upon which the fancy may feed. That delightful haze which envelops nature in the mind of the child is its most congenial atmosphere. Only there does its susceptible and curiously creative imagination find free play. Wonderland, not Science, is its natural dwelling-place. Science, so far as realized, only breaks the spell and dries up, may be for life, the springs of poetic feeling in the child, despoiling it, for the sake of a little precocious, and to it, almost meaningless information, of the chief beauty and attractiveness of that early age. Flowers, not Botany, insects, not Entomology—the wonders of Nature, not her laws should be revealed to the opening mind.

The age best fitted perhaps for acquiring the elements of the Natural Sciences is about fourteen or fifteen. There is in the intellectual development habitually corresponding to that age a peculiar eagerness to see into the secrets of Nature. The mind has become capable of admitting general principles and laws, whilst the memory still retains all its freshness. The higher principles, the more advanced and complicated

problems, the general theories, as well as the mutual relations of the different Sciences, require more maturity of mind. They constitute the philosophy of the Sciences, and the most suitable place for so much of them as can be mastered is alongside Philosophy proper.

V.

But at whatever time or to whatever extent they may be studied, it should be, first of all, with a constant view to clearness of conception and accuracy of statement. Confused or inaccurate knowledge is worse than useless. It is misleading, and weakens the mind instead of strengthening it. Next, the student should not be concerned to master the numberless details of the Sciences, but rather their main lines, their fundamental laws or principles, their processes and methods.

Still more should it be the object of the teacher to place all these features in strong relief, and thus to impress them deeply on the minds of his pupils. In nothing is the difference between a strong and a weak professor more visible than in the degree of distinctness, order and depth of the impressions he leaves on his hearers.

VI.

But the student must be more than a hearer. He must see His conceptions, must be helped out and fixed by drawings, specimens, experiments. He must handle, test, verify by himself, as much as possible. Nothing is equal to that direct contact with the objects and facts of Nature. What has thus been learned, is never entirely forgotten.

To the well trained mind of the Catholic Priest it is constantly brought back. Scarce has he gone forth to his work, when he finds his knowledge of Natural Science appealed to on all sides ;—in the schools, of which he becomes the visitor, the examiner—sometimes the teacher ;—on boards of education, of hygiene, of sanitation, where he appears as a peti-

tioner or sits as a member, in numberless questions of local interest which depend ultimately on scientific principles. A true mastery of them is in such cases invaluable. It goes farther to give credit to the man and weight to his words than any other form of Knowledge. And then it multiplies the points of contact with his fellow men. For one who cares or is able, to discuss questions of Philosophy or History, twenty will be found willing to talk of science, discoveries, inventions. Again the Priest, when well based in the elements of Natural Science, keeps pace with its progress. He appreciates and can point out to others, the importance of each step in advance; he follows with interest the controversies that arise among scientists. He enjoys the articles of journal or magazine by which the public is put in possession of the newly discovered facts and laws of Nature. Even his sermons borrow happy illustrations from the familiar fields of science, and, like the exiled duke of Shakespeare, he

“ Finds tongues in trees,
Books in the running brooks,
Sermons in stones,
And good in everything.”

As a fact, no form of religious discourse is more welcome to the modern mind than that which gathers tone and color from the facts and laws of Nature. These indeed, in their most obvious shapes, have been appealed to from the times of the Gospel down to the present day without losing aught of their freshness or power. But in the forms of modern science, they exercise a still greater attraction, especially on those who have in any degree been instructed in the facts and practices of natural science. To this fascination is due in a great measure the success of “Natural Law in the Spiritual World” a book so widely read, notwithstanding its obvious defects.

All this leads to the same conclusion, that from the period of his preparation, the Catholic priest has to become familiar

with the main features of the Natural Sciences, and never cease afterward to keep up, and if possible, to increase his knowledge of them. In surveying the contents of some clerical libraries, we have noticed more than once what might be called a science section in them—manuals of science, popular presentations—sometimes the latest and best text books, showing that the owners, whilst mainly occupied with other thoughts and things, realized the help they would continue to find in a deeper knowledge of Nature. We sincerely wish that they may find an ever increasing number of imitators in the ranks of the Clergy.

J. HOGAN.

CAN PASTORS OF SOULS PREVENT MIXED MARRIAGES?

I.

OF the many weighty questions with which the pastor of souls has to deal, few are more perplexing than that of mixed marriages; yet his sacred calling as well as the laws of the Church requires him to treat it, and to do so prudently and energetically. In order, therefore, that he may be stimulated to put forth all his energies, it is necessary in the first place, that he should be alive to the importance of the subject, not only to the Church at large, but also to that portion of it confided to his pastoral care. This importance is of a two-fold character: How to prevent his people from contracting mixed marriages; and how to deal with those who have already contracted them. It is only with the former of these aspects of the subject that we have to deal in this article. I shall premise by saying that, under the name of mixed marriages are here included all marriages of Catholics with non-Catholics, whether the latter are bap-

tized or not ; because both present kindred deformities, and because it is difficult at present to know with any degree of certainty, who is baptized and who is not outside the true Church.

The importance of preventing mixed marriages is apparent both from reason and from Scripture. Reason teaches us that it is impossible for any union to be happy and attain the end for which it is contracted, unless harmony exists between the parties concerned ; and, if this is true of any union or partnership, much more must it be true of one so intimate as that which marriage supposes. This is so self-evident that no proof is necessary to confirm it. It receives additional force, however, from the fact that not only is the happiness of the contracting parties themselves concerned, but also that of the family, to which the union will in the order of nature give rise, and for which the parties are bound both by the law of God and of nature to provide. But in a mixed marriage, as in all marriages, the interests at stake are not merely the temporal happiness and prosperity of the contracting parties and their offspring, but much more, their eternal welfare. Yet here, precisely, is the point on which they hold creeds and opinions diametrically opposed to each other on essential points. It is impossible that there should be harmony or success in the training of a family if both parents attach due importance to the salvation of their own souls, to the great question of eternity. But if they do, it will forthwith create dissensions ; while, if they do not, they lose sight of the end for which they were created, and life itself must prove a failure. In either case, the children cannot have correct ideas of religion and its importance without doing violence to the affection which nature bids them have for one at least of those to whom they owe their existence. They must believe one of their parents to be on the road to eternal ruin. Could any situation be more lamentable !

Turning to the sacred Scriptures, the mind of the Old

Testament is seen in the inspired writer attributing the deluge to mixed marriages, to the union of the sons of God, the good, with the children of men, the wicked, on account of which all flesh corrupted its way, and God repented that He had created man, and determined to destroy him from the face of the earth. (Genesis vi.) Again, when the law was delivered to Moses, and he was about to lead the chosen people into the promised land, God more clearly and emphatically expressed His extreme disapprobation of mixed marriages. Said the divine Voice from the summit of Sinai, referring to the nations of the country, which the Jews were to exterminate: "Neither shalt thou make marriage with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son; for she will turn away thy son from following Me." (Deut. vii. 3, 4.) Of the countless deplorable examples of the way in which those not of the true fold lead others astray, there is none more striking than that of King Solomon, of whom Esdras, warning the chosen people against mixed marriages, said: "Did not Solomon, king of Israel, sin in this kind of thing? And surely among many nations there was not a king like him, and he was beloved of his God. . . . and yet women of other nations brought even him to sin." (II. Esdras. xiii. 26.)

The whole spirit of the Christian religion is opposed to mixed marriages. If they were forbidden the Jews, because God said: "Thou art a holy people to the Lord thy God," (Deut. vii. 6.) much more must it be so of Christians, who are "a chosen generation, a kingly priesthood, a holy nation," (I. Peter II. 9), and who constitute the mystic body of Christ. From among numerous texts that might be quoted, the words of St. Paul to the Corinthians (II. vi. 14, 15.) will suffice. He says: "Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?" If this be true of all kinds

of social intercourse, it must be especially so of marriage, even if it be denied that the text refers directly to marriage, though interpreters are divided on this point. The language of the Church is no less forcible and explicit than that of the sacred Scriptures. No Sovereign Pontiff has spoken in favor of mixed marriages; but all who refer to them speak in terms of the strongest disapproval. Only a few can be referred to in this place, but they will be sufficient, inasmuch as all breathe the same spirit. Pope Clement XI. writes: "The Church in truth abhors these marriages, which exhibit much deformity in them and but little spirituality." Benedict. XIV., writing to the bishops of Holland, affirms "the antiquity of that discipline with which the Holy See has ever reprobated the marriage of Catholics with heretics." He concludes an Encyclical of June 26, 1748, with these words: "Finally, from what has been said, it is evident that in all cases in which permission or dispensation is asked from the Apostolic See for contracting marriage by a Catholic with a heretic, the same Apostolic See, as we have said above, always disapproved and condemned, and now also abominates and detests such nuptials." Gregory XVI., in a brief to the Prussian hierarchy, says: "We need not tell you, versed as you are in the sacred sciences, that the Church has a horror of these unions which present so many deformities and spiritual dangers."

The language of the Councils, the Fathers, prelates, saints and theologians of all times is merely a repetition of that of the Vicar of Christ. No one is found to speak in favor of mixed marriages, but all in terms of disapprobation. Hardly a council or synod meets, or a bishop issues a circular of a general character, without uttering a further condemnation of these unholy unions, and a warning against them. The Fathers of the Third Plenary Council of Baltimore, whose enactments are intended especially for our guidance, declare (N. 130): "*Ecclesia enim semper aversata est nup-*

tias inter Catholicos et acatholicos, tum ob flagitiosam in divinis communionem, tum ob gravissimum periculum vel perversionis Catholicæ partis, vel pravæ institutionis prolis nascituræ.” The mind of theologians is sufficiently expressed in the subjoined extract from Scavini (vol. iii. p. 434.) “Tales nuptiæ sunt prorsus illicitæ per se; et triplici jure, naturali, divino et ecclesiastico. Jure naturali propter gravem periculum perversionis et jacturæ animæ tum propriæ, tum etiam prolis futuræ. Jure autem divino; nam Apostolus tradens regulas servandas in celebrandis matrimoniis Christianorum ait: ‘Cui vult nubat, tantum in Domino.’ Sed ille solus dicendus est nubere in Domino, qui nubat in vera Christi Ecclesia, in qua sola Dominus nuptiali fœderi auspicabitur. Jure demum Ecclesiastico; inter innumera conciliorum decreta placet unum affere, et est Laodicensi celebrati sæculo iv. quod, canone 31 sanxit, ‘fideles non debere cum hæreticis universis fœdera celebrare, nec eis filios vel filias dare.’” To all these evidences of the importance of the question of mixed marriages may be added the experience of almost every pastor of souls in the entire Christian commonwealth from the beginning of our era.

II.

The question which concerns us now is, how can the pastor of souls best prevent the evil of mixed marriages among his people? We shall first inquire what he is required or recommended to do by the laws and regulations framed by his superiors for his guidance. In the year 1868 the Sacred Congregation de Propaganda Fide issued an Instruction to the bishops under its jurisdiction on the subject of mixed marriages, and through them, to all priests who have the care of souls; in which, among other things, are found the words: “You are earnestly exhorted to take proper occasions, studiously to teach and inculcate, both on the clergy and the laity committed to your care, what is

the true doctrine and practice of the Church respecting mixed marriages." And the Instruction concludes with these words: "Wherefore we earnestly request of your charity, that you strive and put forth your efforts, as far as in the Lord you can, to keep the faithful confided to you from these mixed marriages, so that they may cautiously avoid the perils which are found in them." The Second plenary Council of Baltimore lays down the following rule for pastors (N. 336): "*Omnis opera in eo potius ponenda est, ut fideles a mixtis istis conjugii omnino deterreantur. Hortamur igitur animarum pastores, ut semel saltem in anno, tempore præsertim Adventus vel Quadragesimæ, gravi sermone greges sibi commissos mala quæ ex iis pullulant edoceant, simulque fidei pericula indicent, quæ sponso Catholico, tum proli suscipiendæ imminet; gravissima ostendentes fuisse rationum momenta quibus permota Christi Ecclesia id genus nuptias acriter semper vetuerit, ac etiamnum vetet.*" And the Third plenary Council gives the following as an exhortation and guide to pastors (N. 133): "*Quum totum hoc caput ecclesiasticæ disciplinæ gravissimi sit momenti, curent omnes quibus animarum cura concredita est, ut mala ex matrimoniis mixtis enascentia efficacissimis quibusque mediis præcaveantur, aut si tolli omnino non possunt, saltem maxima ex parte minuantur. Ad hunc autem finem assequendum maxime conducit: 1. frequens parochorum instructio qua fideles edoceantur de Ecclesiæ prohibitionem mixtorum matrimoniorum. 2. Praxis uniformis eorundem parochorum in casibus occurrentibus impediendi totis viribus, hortationibus, suasionibus, necnon increpationibus, ne hujusmodi conjugia ineantur. 3. Examen accuratum de canonicis et gravibus causis quæ requiruntur pro dispensatione super hoc mixtæ communionis impedimento concedenda.*"

How can the pastor of souls most successfully apply these rules; and how act to the best advantage in the great variety of circumstances in which he is placed. He has to

do with the most unruly passion in the human breast, and with that portion of his flock, which, as a rule least of all subdue their passions. If he preaches to the people or gives special instructions, it may be that those are absent whom he hoped especially to benefit; if he gives them a good book, they will probably not read it, or peruse it under the influence of strong prejudice, prepared in advance to turn a deaf ear to its admonitions; if he wishes to admonish them in the confessional, as the place where his remarks can be best suited to their needs, and where he is at least certain of an attentive hearing, he knows that it is but seldom that many of them approach the sacred tribunal; and from the fact that they seldom confess he has slender means of knowing that friendships exist which are likely to ripen into mixed marriages. An engagement may have also been made before such persons go to confession, or they may refuse to comply with what the confessor knows it is necessary for him to require in particular cases. Finally, if he calls at their homes, they may make promises which they are not going to keep, or which in many cases they actually do not keep. They may even refuse to see him at all. Some of these it is true may be regarded as extreme cases; but that they exist is unfortunately too certain. Besides these, there are occasionally obstacles thrown in his way from the most unexpected sources; from parents who will not be convinced that a Catholic of good enough social standing can be found for their son or daughter, especially the latter.

The pastor should deal with the questions of mixed marriages with greater promptness and energy because of the difficulties that stand in his way. But how is he to do so with a well-grounded hope of success? Some of the means he will be called upon to adopt will be of a general, some of a particular character.

III.

Inasmuch as he is the divinely appointed teacher of his people, his first means of counteracting the evil of mixed marriages will naturally be the pulpit. And he will have an inexhaustible fund of argument to draw from in the Sacred Scriptures, the letters and decrees of the Sovereign Pontiffs, the decrees of councils, and the writings of the Fathers, theologians, and other sacred teachers, whose style and manner will convince him that no language, if prudent, can be too strong for the denunciation of this mammoth curse of the Church of God. He will address himself not only to those who are in danger of contracting such unholy alliances, but also to their parents. Words from the pulpit, although not so directly spoken to the individual persons whom the preacher wishes to address as private admonitions, frequently have more weight on account of the solemnity of the occasion on which they are uttered; and hence they may deter some young persons from a mistaken course, because they are spoken by the minister of God and in the hearing of the entire congregation. People often fear to do before their fellow-men what they would not hesitate to do before God. Counteracting the evil of mixed marriages by means of the pulpit is, as we have seen, enjoined by both the Second and Third Councils of Baltimore.

If there are sodalities in the congregation or it is so large that conferences can be given to the different classes separately, especially to the young men and young ladies, an excellent opportunity will be offered for portraying the evil of mixed marriages in its true colors, which may deter some who contemplate it from contracting such unions. But here, unfortunately, as in the case of sermons, not a few of those who most need the pastor's advice will be absent. But his remarks will seldom be entirely fruitless.

It is much to be regretted that young people are so little given to pious and instructive reading. And when such persons do read a Catholic book, it is not usually a book of instruction that they prefer, but rather a tale, which may act favorably enough on the imagination, but has little to do with the intellect. Of all books, the purely instructive are the most unpopular. Little has as yet been written in English on the subject of mixed marriages, but there are a few small works, besides chapters in others.¹

A favorable opportunity of laboring for the prevention of mixed marriages is also afforded by the parochial school. Here the children are placed under the pastor's immediate care at a tender age; and his frequent explanations of the catechism and his other instructions, by teaching the respect and obedience due to the laws of the Church, and a correct idea of the sacrament of Matrimony, according to their age and capacity will indirectly prevent not a few mixed marriages, while the thorough grounding of them in the Christian doctrine, and their imbibing of the true Catholic spirit, will prepare them in advance to resist any allurements that might lead them to contract these unholy unions. At the same time they will be taught the duty of praying for supernatural light to direct them in the choice of the state for which they have been destined by their Creator. This early training will not only leave a good impression, but, what is in some sense more important, will prepare them to listen with docility to the special instructions which their age later on in life will have rendered useful or necessary; whether they hear them privately in the confessional or elsewhere, or publicly in conferences and sermons. And, although a priest cannot hope entirely to prevent mixed marriages in his congregation, he will yet have prepared the young, before the passions have gained full strength, and love for the society

¹ Ullathorne's *Instruction on Mixed Marriages*. Rev. A. A. Lambing's Pamphlet, *Mixed Marriages; Their Origin and their Results*; and a series of Plain Sermons on Mixed Marriages by the same author.

of the opposite sex is fully developed, which commences soon after school days, to direct properly their first step toward the selection of a partner for life. The good that may be effected in the school in this direction cannot be overestimated. If the pastor fail to labor here in the present, he can hardly expect to labor anywhere else successfully in the future.

The pastor of souls will frequently be pained at meeting with a most unexpected difficulty in some of the Catholic schools for the higher education of young ladies. It cannot be denied that some of these schools, for reasons that I am not concerned to inquire into in this place, educate their pupils out of their sphere, instead of fitting them to spend an honorable career in it; and the consequence is that not a few of these pupils come to imagine that Catholic young men are not good enough for them—an erroneous impression in which they are frequently encouraged by their misguided parents. I am not discussing the question of young ladies' academies, or asserting that young ladies should not have a good education, and one that will fit them for any station in life to which they may reasonably hope to attain. But there is a radical defect, in my opinion, in not a few of these institutions. Yet a priest dare not say a word in the way of criticism, or he will be in danger of being regarded as unfriendly, and will be told that while many of these institutions are struggling for existence, he is throwing cold water on their best efforts. But it is the good tree we should prune and improve, the "bad one should be cut down and burnt. It is a fact well known, especially to missionaries, that a large number of the young ladies educated in these institutions marry out of the Church. ¹

Attendance at the public schools is another fruitful source of mixed marriages, for, as a rule neither children nor parents are remarkable for piety, and, consequently, are not prepared in advance to resist sinister influences; the laws of

¹ See Amer. Eccl. Review, vol. 1. pp. 61, *et seq.*

morality are not so clearly understood nor so carefully enforced as they should be ; there is nothing to foster but much to destroy a spirit of piety and docility to Church law ; dangerous literature is likely to find its way into the hands of the children ; and among the larger of them, acquaintances are likely to be formed which too often ripen in time into mixed marriages.

The light literature of the day, as well as a great part of the popular amusements, have also much to do with the increase of mixed marriages ; the former, by instilling into the minds of youth, at the time when the passions are beginning to grow strong, lax principles of morality, and especially loose and unchristian ideas of the sanctity of marriage ; the latter, by throwing girls, especially, into the company of young men, too many of whom have no correct idea of morality, and whose principal aim is the gratification of unbridled passions, whether the formality of a marriage is necessary for the attainment of their object or not. A last source that will be mentioned is the necessity which some parents of the humbler classes are under of sending their daughters to live out at too tender an age. There is no doubt that some of these girls are models of the virtues becoming their age and sex, but it is equally certain that far too large a number go to swell the ranks of mixed marriages.

The sources of mixed marriages that have been mentioned as well as others of a local character will open up for the pastor of souls a wide field for the exercise of his zeal in this all-important matter.

IV.

Of all the opportunities afforded the pastor of battling with the evil under consideration, there is none to be compared to that presented by the tribunal of confession. There he meets each person alone, who lays open to him with perfect candor, it is to be presumed, the state of his soul ; and who not only confesses the sins actually com-

mitted, but also gives indications more or less clear of the manner in which temptations assail him, and in which he resists or permits himself to be overcome, besides answering such questions as the confessor may deem it prudent or necessary to ask. With the knowledge thus acquired the confessor is enabled to apply such remedies as are suited to each particular case; to enlarge on the evil of mixed marriages; to show what is the mind of the Church on the subject; and if possible, to nip the evil in the bud. Whether the penitent has the proper dispositions for receiving absolution or not, he must at least hear the confessor out, and make such promises as are required for the validity of the sacrament; or, if manifestly lacking the necessary dispositions, be refused absolution. The latter alternative generally leads even the most careless and stubborn to serious reflection, and produces a measure of fruit. It must, however, be admitted that the zeal of the confessor is sometimes checkmated by the subsequent action of the penitent in disregarding the promises made in the sacred tribunal. Again, those who keep company with non-catholics are not, as a rule, remarkable for frequenting the sacraments; and, knowing their conduct to be out of harmony with the spirit of the Church, they may frequently go to a strange confessor, especially if they know their own pastor to be strict on this point. In this way their friendship ripens into such an attachment that it is almost, if not quite, impossible to induce them to dissolve it. Perhaps the engagement is made, and even the day of the wedding fixed before the pastor of the Catholic is informed of what is transpiring. This, however, should serve to stimulate his zeal to prevent far in advance, if it be possible, the contracting of such friendships. Alas, that the life of a priest should be a constant effort, not always successful, to drive people into heaven!

V.

Two important questions here present themselves for solution: should a confessor ask his penitents whether they keep company or not; and, can he refuse them absolution for the sole reason that they keep company with non-catholics?

The teaching of theology as well as the sad experience of directors of souls proves beyond question that company-keeping, as it is generally practised, is not, as a rule, free from danger, and often not free from deliberate grievous sin, on the part of both or one of those who keep it. These dangerous or sinful liberties are not always mentioned in confession, unless they have gone to such lengths as will no longer permit the conscience to be at rest. For these reasons it appears not only not out of place, but advisable and even necessary, at least with penitents of a lax conscience, to ask them whether they keep company or not. Nor need the confessor fear that by doing so he will be in danger of teaching them anything of which they are ignorant and should not know. They all know only too well that it is customary to keep company; and many of them are not ignorant of the fact that it is often the occasion of grievous sin. Their knowledge of corrupt nature would teach them so much, supposing they had no other sources of information. But should the confessor further inquire whether the person with whom company is kept is a Catholic or not—granting that such precautions are taken as theologians require to make company-keeping allowable—a matter, by the way, of which too many young people, and their parents as well, make very little account? The confessor should ask this question, and that for several reasons. In the first place, the Catholic has generally scruples of conscience in the matter; and to the ordinary dangers of company-keeping there are added three others: that to morals from the intimate association with one who does not gen-

erally recognize as binding the strict principles of morality which the Church insists on; the danger of a promise to marry one who does not believe in the indissolubility of the marriage-tie; and the further danger of making a promise to marry one who does not understand the conditions demanded by the Church before she grants a dispensation. The importance of this question is apparent from the fact that it is here if anywhere that the pastor can hope to arrest the evil before it has gone too far; and this brings us to the second question, can a confessor refuse absolution to a penitent for the sole reason that he keeps company with a non-catholic? However anxious he may be to make use of every means of preventing his penitents from contracting mixed marriages, he must yet be told that he cannot establish a general rule of that kind, and this for two reasons: In the first place, he must deal with each individual case in the confessional on its own merits; and in the second, there are instances in which the Church, though with extreme reluctance, permits mixed marriages, and necessarily supposes that the Catholic receives absolution; and what the Church regards as allowable under exceptional circumstances, the confessor cannot condemn under all circumstances.¹

No little good can be effected by the zealous pastor in his visits to families, and in his conversations with the marriageable portion of his flock. Finally, not only in his private devotions—for the priest is not such for himself, but for his people—but much more when he stands before the altar to offer up the Adorable Sacrifice, will he pour forth fervent prayers to God for the restraining of this great enemy of the souls of the people; and he will do so with confidence because he acts in the name of the Universal Church. The Good Shepherd who gave His life for His flock, and who placed him over a portion of it, will not refuse the spiritual nourishment necessary for their several needs. Happy will he be if by any lawful means he will be able to lessen the

¹ Irish Eccl. Record, 1887, pp. 63 et seq.

number of mixed marriages among his people; he will have performed a work that will give joy to the church, to the guardian angels of his people and to God.

A. A. LAMBING.

A DISCIPLE OF DE ROSSI.

I. *Principienfragen der christlichen Archæologie mit besonderer Beruecksichtigung der "Forschungen" von Schultze, Hasenclever und Achelis, erörtert von Joseph Wilpert*, pp. VI—103, 2 plates. Freiburg, Herder, 1889.

II. *Die Katakombengemaelde und ihre alten Copien. Eine ikonographische Studie von Joseph Wilpert*, pp. XII—81, 28 plates. Freiburg, Herder, 1891.

When we reflect on the actual state of polite learning two names suggest themselves unbidden: Theodore Mommsen and the Commendatore De Rossi. Both men are *chefs d'écoles*; both have created, or at least thoroughly remodelled, the sciences at the head of which they stand. But while a perfect system of universities and the revenues of a great state are at the former's disposal for the furtherance of his principles, methods and aims, the latter has only the innate charm of his science and the magic of his personal intercourse. Yet, strange to say, even in our material day these seem to have sufficed. The brilliant group of historical writers, archaeologists and art-critics that centres about De Rossi is something unique in the scientific world. Whoever has more than a superficial acquaintance with the life of the Eternal City will at once recall the names of Armellini, Marucchi, Stevenson and other personal disciples of the '*Maestro*.' Besides these, the French institutes in San Luigi and the Palazzo Farnese, the editors of the papal Regesta since Innocent III., the members of the various *Accademie* of

Rome, and other learned bodies, are much indebted for their progress to the direction and support of this venerable *savant*.

A first generation of his disciples spread the results of his labors by their translations. We need only mention Spencer Northcote and Brownlow,—the chief intermediaries between De Rossi and the English-speaking public.¹ Their work has been adapted to French and German tastes by Allard, Kraus and others. After them a second generation has sprung up, trained at Rome, and frequently resident there, in constant touch with the master, imbibing daily those rare qualities that distinguish De Rossi in an age of eminent scholars Italians, Frenchmen, Spaniards, Germans,—a little cosmopolitan college of brainy workers,—they are filled with the spirit of St. Maur, and there is even a touch of chivalry in their self-denial, persevering research, and attachment to *Santa Chiesa*, now, alas! unable to reward them. Not a year passes in which these younger disciples of De Rossi do not enrich our historical literature with just such contributions as we stand most in need of. Indeed, except for a few brilliant names, it might seem that they were the only ones among us who occupied themselves in a scientific way with the vital question of Christian origins, the development of doctrine, the evolution of discipline and government in the church, and similar matters of deepest import.

I.

It is not surprising that Protestant writers should follow the labors of these men with attention, and try to minimize the value of their discoveries. So it happens that within the last few years several works have appeared in Germany in which the historical and theological deductions of the school of De Rossi have been strenuously contested. Most of these works are written from a confessional standpoint. Few of the writers, if any, have taken the pains to examine personally the monuments in question. Yet the confidence

¹ *Roma Sotterranea*, 2 vols., 8vo London, 1879.

with which they maintain their theses and the scientific dress which a German writer will bestow upon his most insignificant literary effort produce an effect, especially on the general reader, for whom these works are destined. As a rule the reader is unacquainted with the principles of this new science, and mayhap already prejudiced against any fresh evidence in favor of the teachings of the Church. They *must* be wrong.

This has caused Mgr. Wilpert, an intimate friend and disciple of De Rossi, to come out with the brochure: *Prinzipienfragen der christlichen Archæologie* or First Notions of Christian Archaeology, in which the proper principles and method of Christian archaeological research are illustrated by practical examples, and the numerous errors of the latest "investigators" of the Catacombs exhibited in a strong light.¹ The little work, so full of facts, so clear in its exposition, so vigorous in its reasoning, has been warmly welcomed by erudite Germans, both Protestant and Catholic. An orthodox Lutheran review confesses "that Wilpert has studied in Rome, on the very ground in question, all the pertinent literary and monumental sources, gives evidence of careful training and experience, and is undoubtedly master of all the points in dispute. Step by step he follows and refutes Hasenclever's system anent the origins of the sepulchral decorations of the Catacombs. After a careful reading I feel obliged to do homage to the truth in spite of my Protestant belief. The conviction is irresistible that Wilpert has on his side the greater share of solid erudition, impartiality, and sound criticism."² Dr. Kraus, one of the chief connoisseurs of Christian archaeology in Germany, says that "the sharp

¹ Our author has selected as the best representatives of the anti-De Rossi tendency V. Schultze, *Archæologische Studien*. Wien, 1880, and *Die Katakomben*, Leipzig, 1882; Hasenclever, *Der altchristliche Græberschmuck*, Brunswick, 1886; and H. Achelis, *Das Symbol des Fisches und die Fischdenkmæler der roemischen Katakomben*.

² *Blaetter fuer literarische Unterhaltung*. Leipzig, 1889. No 34.

eye of Wilpert has at last settled many disputed points in the science of the Catacombs. He has positively enriched our archaeological knowledge and won a position that none may contest.”¹

The work treats ; 1. of the epitaphs of the early Christians and some important types, symbols, and historical figures selected from the gallery of the Catacombs. 2. Of the professional acquirements of the author's chief opponent, Achelis, and his erroneous interpretation of certain *loca patristica* relative to the christian symbol of the fish. 3. Of the fish-symbol, and the monuments on which it is sculptured or in which reference is made to it.

The epitaphs of the Catacombs have long since been ransacked for traces of pagan influence. Among the fifteen thousand known at this date, there are some forty that bear the heathen formula D. M. (*Diis Manibus*). On this slight basis it has been conjectured that the primitive Roman Christians were not free from heathen views concerning the future state. But the paucity of these epitaphs, and the many centuries during which they may have entered the Catacombs, forbid any sensible investigator to build an hypothesis on them. De Rossi is of opinion that they stand for *Dulci* or *Dignæ Memoriae*. In any case they entered the Christian burial-places by mistake, through purchase from some heathen dealer in tomb-stones, or by inadvertence of the deacon in charge.²

This oft-refuted error has been taken up by Hasenclever, a Lutheran pastor in Brunswick, and extended to the entire Christian epigraphy of the earliest times. If we believe him, the primitive Christians retained, in an unreflecting way, the principal details of the heathen epitaph ; were it not for

¹ *Repertorium fuer Kunstwissenschaft*. Stuttgart, 1889. No 4. Wilpert has been for years a contributor of studies on the Catacombs to the Innsbruck *Zeitschrift fuer Katholische Theologie*, and the Roemische *Quartalschrift* of that devoted friend of ecclesiastical science, Mgr. Anton De Waal, rector of the Campo Santo de' Tedeschi at Rome.

² Kraus, *Roma Sotterranea*, Freiburg, 1873. p. 64.

such terms as EN EIPHNH, VIVAS IN DEO, and the like, we should not be able to distinguish many Christian epitaphs of the pre-Constantine epoch from those of contemporary pagans. For these categorical phrases Pastor Hasenclever offers no proof. What are the facts? Mgr. Wilpert bids us halt at the Catacomb of Priscilla and study there the 257 epitaphs, whole or fragmentary, that a happy chance has laid bare within a few years.¹ It is no longer question of picking out here and there an epitaph from the thousands that were written during the first centuries. Here is a complete family of epitaphs, a real *Corpus Inscriptionum Christianarum*, and the proper source, if any, in which to study the evolution of the Christian sepulchral inscription. A study of these ancient marbles shows us that:

1. The formula D. M. is never seen in the cemetery of Priscilla (one of the most ancient in Rome); it occurs on every second heathen epitaph.

2. The Christian epitaphs are very laconic,—frequently no more than a name in Greek capitals,—CLAUDIANUS, EUSEBIA, MARCELLINA; the heathen epitaphs are very diffuse.

3. The heathen never fails to enumerate his titles of honor: the magistracies, offices, and trusts confided to him; with, perhaps, a single exception, these are never met with in the early Christian epitaphs, certainly not in the cemetery of Priscilla.

4. The quality of slave or freedman is very generally inscribed on the heathen epitaphs of the lower classes; the Christian epitaph either observes complete silence in this regard, or a new and tender word is coined for the occasion; *alumnus* ὁρεπτός. Before the Christian God the dead Flavii, Caecilii, Acilii Glabriones are no more than Stichus or Bubulus.

5. The Christian sculptures on his tomb-stone an anchor, palm or olive branch with the apostolic greeting *Pax te-*

¹ Edited by De Rossi in the *Bulletino di archeologia cristiana*, 1886, p. 34. sqq.

cum or some similar pious acclamation; needless to say that the like is never seen in heathen epitaphs.

6. Many Christian epitaphs contain petitions for prayers and mementos during Mass in the Catacombs; others employ such terms as *dormitio*, *dormit*. Every student knows that the latter are totally foreign to the heathen views of the future state.

7. The epitaphs of the Christians insist at times on the new religious conception of life, death, the end of man and the world and similar matters; when the heathen epitaph is not blasphemous or cynical, it invites the passer-by to an unstinted enjoyment of the good things of life.

"The Christian epitaph," concludes Wilpert, "differs from that of the heathen rather by what it omits than by positive details. Its peculiarities are not the result of written rules nor of oral traditions; they flow spontaneously from the teachings on which the new religious organism was based, and which are reflected in the ancient epitaphs as in a faithful mirror."'

¹ Wilpert *Principienfragen*, p. 3. Compare De Rossi, *Roma Sotterranea*, I. p. 341.; II. p. 301. The reader will find other instructive and entertaining details in the work of Rev. J. Spencer Northcote, *The Epitaphs of the Catacombs*, London, 1878, c. IV-V. p. 58. sqq. It will be scarcely necessary to ask pardon for inserting here an eloquent paragraph from one of the chief masters of Christian epigraphy, M. Edmond Le Blant, of the Académie des Inscriptions et Belles Lettres: "Chez les fidèles qui virent l'âge des persécutions, l'on trouve deux sortes d'épitaques: l'une ne donnant qu'un nom, une acclamation, suivant la mode antique; l'autre conçue dans le type païen, et contenant parfois à peine un signe reconnaissable. Tel est le premier âge. Le temps marche, le monde nouveau s'organise, et le style lapidaire va se régler comme toute autre chose. Le Chrétien ne saurait imiter ce que fait le gentil; l'évangile l'a commandé. Tout d'abord on effacera de l'épitaque le nom du père terrestre, l'indication de la condition sociale, de la profession, de la patrie. Ce pas fait, une mention du lieu d'ici-bas subsiste encore dans les noms de ceux qui ont élevé le tombeau; elle va disparaître à son tour. L'épitaque n'a dès lors plus rien du type ancien. L'idée nouvelle n'a pas seulement détruit, mais édifié, on doit le voir par les sépultures mêmes. L'idolâtre pleure ses morts plongés dans les ténèbres; tout est funeste à ses yeux dans le dernier jour; il ne le note point sur la tombe. Mais le fidèle voit ceux qu'il a perdus vivants dans la lumière d'en haut; la mort est pour lui la vraie naissance; il en doit donc garder une mémoire pleine d'allégresse;

The terse and vigorous argumentation of Wilpert is unanswerable. He knows every epitaph and tomb, every crooked lane and silent death-chamber of the immense Christian necropolis. He possesses, moreover, in a high degree, that delicate unerring sense of right and just which is indispensable to an impartial critic. He has also a sympathy for the persecuted members of the primitive *ecclesia fratrum*, those incomparable men and women whose blood cemented the foundations of the Church. These qualities are too often wanting in his opponents. We are therefore justified in awarding him our confidence in his comments on the principal symbolic frescoes in the Catacombs.

The Christians of the first three centuries had a complete system of symbols both in words and in art. It had its origin, partly in the necessity they were under of protecting their doctrines and services from pagan blasphemy, partly in the natural tendency to make their teachings intelligible and so fix them in the minds of the ignorant and dull. "We decorate our churches" wrote Gregory the Great, to Serena, "that those who cannot read may understand the word of God."¹ The use of images among the first Christians is no

la dalle funéraire en rappelera le jour. C'est le dernier mot de l'épigraphie chrétienne; dès que cette date trouve place, sa forme est faite et ne peut plus acquérir." Le Blant, *Inscriptions Chrétiennes de la Gaule*. vol. II. pp. xxxvii-viii. The eminent author agrees substantially with Mgr. Wilpert. We need not remind the reader that the latter touches this important question only *en passant*, in refutation of Hasenclever's exaggerations, and considers merely the series of epitaphs in the cemetery of Priscilla.

¹ Lib. IX. ep. 115, ed. Maur. The authority of St. Gregory is somewhat late, it is true. But he was Bishop of Rome, i. e. of a see notably tenacious of ancient traditions. His words express the general practice of a church, in which uninstructed masses were received from the beginning, and agree with the *motif* of church decoration as expressed by Prudentius and St. Paulinus of Nola. I know that there are other origins proposed for the extensive system of decoration followed by the early Catholic masters. M. Le Blant finds the first impulse (for the decoration of the Christian sarcophagi of Gaul) in the Office of the Dead, or those very ancient prayers of the *Commendatio animæ*: *Libera, Domine, animam servi tui, sicut liberasti Abraham... Moysen... Susannam*, etc. Liell in his important work on the Blessed Virgin, extends this to the Roman Catacombs. But we must not

longer a matter of dispute—we have found the originals or their survivals. But their symbolical character remains to be proved. Monsignor Wilpert chooses a few of the principal frescoes, and convincingly illustrates their use as expressions of the great Christian doctrines concerning Christ, Baptism, the Resurrection, the Liturgy, the Primacy of Peter, and the Sacrifice of the Mass.

He examines in succession the symbols of Orpheus, the sweet irresistible singer, type of the grace, love and power of Christ; the personification of the seasons, symbolic of the benefits of the Creator and Preserver; the Good Shepherd and the Lamb; the Dove, Fish, Dolphin, Jonas, and the Resurrection of Lazarus. In a few brief phrases we learn the meaning of each symbol, as well as what it does not mean. From there he passes on to the sin of our first parents, the sacrifice of Abraham, Daniel in the lions' den, and the Three Youths in the fiery furnace. He treats more in detail the scene of Moses striking the rock and the adoration of the Magi, and closes with the miraculous cures of the paralytic and the man born blind, the Crowning with Thorns and the wise and foolish virgins. It is impossible to follow him through all the details. Only one who is thorough master of the relative material could compress so much exact erudition into so few pages.

The latter half of the work (pp. 50–100) is occupied with a welcome and exhaustive discussion of the famous fish-

overlook the influence of the Pope and the Deacon-Administrator. They had surely something to say, at least in St. Calixtus concerning the ornamentation of the chapels and larger burial-places. If so, they drew on the public liturgy rather than on such prayers as the *Commendatio animæ*. It was sung, daily, was more familiar to churchmen, and contained allusions to the chief historical figures of the Old Testament. It seems natural that they should have had in view the instruction of the people, no less than a modern bishop in the decoration of his cathedral; the conditions, especially in times of persecution, were substantially the same. Is it necessary to assign only *one* motive for the productions of an art that lasted several centuries? Is it not probable that *several* motives concurred, viz: (a) that assigned by St. Gregory, (b) the influence of the public liturgy, (c) the *Commendatio animæ*, (d) the personal taste of the proprietor of the grave or cemetery?

symbol. It is safe to say that no future investigator can afford to ignore the arguments he brings forth in support of the thesis that the fish in the Catacombs is a symbol of Jesus Christ, the Son of God, and Saviour of men. He leaves it equally clear that the fish is the symbol of the Eucharist.¹

Mgr. Wilpert has made good use of two epitaphs in his treatment of the fish-symbol. The first belongs to a certain Abercius, and was discovered in 1882 by the English traveller W. Ramsay in the wall of a bath at Hieropolis in Phrygia.² The second is that of Pectorius of Autun, found in 1839 by some grave-diggers in an ancient cemetery at Autun, in France.³ As these inscriptions are not easily accessible, we reproduce them for the benefit of our readers; they are irrefragable proofs that the Christians of the middle of the second century and the first half of the third possessed a symbolic language, and practised the *disciplina arcani*.

¹ See the important Memoirs of De Rossi and Cardinal Pitra, in the *Spicilegium Solesmense*. Paris, 1855, vol. III., pp. 499-584.

² Abercius was bishop of Hieropolis in the latter half of the second century. His epitaph was well known to the learned through his life in the collection of Metaphrastes, but as Tillemont had pronounced the biography apocryphal, little attention was paid to its contents. *Revue des Questions historiques*, (Duchesne) July, 1883, p. 7. Bolland. *Acta SS.* oct. 22, p. 493. De Rossi, *Inscriptiones Christianæ Urbis Romæ*, 1888. Vol. II., pars. I. p. XII seqq. Both De Rossi and Wilpert think that the epitaph was composed between A. D. 163 and 180. See also *Annales de Philosophie Chrétienne*, 1883, pp. 437-446; *The Cities and Bishoprics of Phrygia*, by W. Ramsay, in *Journal of Hellenic Studies*, 1883, p. 474 sqq., and the excellent commentary of Lightfoot in *The Apostolic Fathers*. Part II., vol. I. London, 1885, pp. 476-485.

³ The epitaph of Pectorius has been frequently discussed and its date variously estimated. We may safely follow the opinion of De Rossi, who attributes it to the first half of the third century. The chief objection is based on the form of the letters that apparently belong to the period of declining art, (Marriott, *Testimony of the Catacombs*, London, 1878) but De Rossi brings a parallel from the end of the second century. See Pohl. *Das Ichthys—Monument von Autun*.

EPITAPH OF ABERCIUS.

Ἐκλεκτῆς πόλεως ὁ πολεῖτης τοῦτ' ἐποίησα
 Ζῶν ἴν' ἔχω καιρῶ(?) σώματος ἔνθα θέσιν.
 Οὕνομ' Ἀβέρκιος ὢν, ὁ μαθητῆς ποιμένος, ἄγνοῦ,
 ὅς βόσκει προβάτων ἀγέλας ὕρεσιν πεδίοις τε
 Ὀφθαλμοὺς ὅς ἔχει μεγάλους πάντη καθορῶντας.
 Οὗτος γὰρ μ' ἐδίδαξε (τὰ ζωῆς?) γράμματα πιστά.
 Εἰς Ῥώμην ὅς ἐπεμφεν ἐμὲν βασίλῃαν ἀθρῆσαι
 Καὶ βασίλισσαν ἰδεῖν χρυσόστολον χρυσοπέδιλον.
 Λαὸν δ' εἶδον ἐκεῖ λαμπρὰν σφραγεῖδαν ἔχοντα.
 Καὶ Συρίης πέδον εἶδα καὶ ἄσπεα πάντα, Νισιβιν,
 Εὐφράτην διαβάς · πάντη δ' ἔσχον συνο(μίλους).
 Παῦλον ἔχων ἐπο . . . , πίστις πάντη δὲ προῆγε,
 Καὶ παρέθηκε τροφὴν πάντη ἰχθὺν ἀπὸ πηγῆς
 Πανμεγέθη, καθαρόν, ὃν ἐδράξατο παρθένος ἀγνή,
 Καὶ τοῦτον ἐπέδωκε φίλοις ἔσθειν διὰ παντός,
 Οἶνον χρηστὸν ἔχουσα, κέρασμα διδοῦσα μετ' ἄρτου.
 Ταῦτα παρεστῶς εἶπον Ἀβέρκιος ὥδε γραφῆναι.
 Εβδομήχοστον ἔτος καὶ δεῦτερον ἡγὼν ἀληθῶς.
 Ταῦθ' ὁ νοῶν εὖξαιτο ὑπὲρ Ἀβερκίου πᾶς ὁ συνωδός.
 Οὐ μέντοι τύμβῳ τις ἐμῶ ἕτερον τινα θήσει.
 Εἰ δ' οὖν, Ῥωμαίων ταμείῳ θήσει δισχίλια χρυσᾶ,
 Καὶ χρηστῇ πατρίδι Ἱεροπόλει χίλια χρυσᾶ.¹

¹ We give the epitaph according to the restoration of De Rossi (the original is considerably mutilated), with his Latin translation.

“Electæ civitatis civis hoc feci vivens ut habeam (quum tempus erit?) corporis hic sedem. Nomen (mihi) Abercius, discipulus (sum) pastoris immaculati, qui pascit ovium greges in montibus et agris, cui oculi sunt grandes cuncta conspicientes: Is me docuit litteras fideles (vite, i. e. doctrinam salutarem) qui Romam me misit urbem regiam contemplaturum visurumque reginam aurea stola, aureis calceis decoram: ibique vidi populum splendido sigillo insignem; et Syriæ vidi campos urbesque cunctas, Nisibin quoque, transgresso Euphrate: ubique vera nactus sum (familiariter) colloquentes (i. e. fratres concordēs), Paulum habens . . . Fides vero ubique mihi dux fuit præbuitque ubique cibum *ΙΧΘΥΝ* (piscem) e fonte ingentem, purum, quemprehendit virgo illibata deditque amicis perpetuo edendum, vinum optimum habens, ministrans mixtum (vinum aqua mixtum) cum pane. Hæc adstans Abercius dictavi heic inscribenda, annum agens vero septuagesimum secundum. Hæc qui intelligit quique eadem sentit oret pro Abercio.

Neque quisquam sepulcro meo alterum superimponat: sin' autem, inferat ærario Romanorum aureos bis mille et optimæ patriæ Hieropoli aureos mille.”

EPITAPH OF PECTORIUS.

Ιχθύος ο(ὐρανίου θε)ῖον γένος ἦτορι σεμνῷ
Ἀρχῆσε · λαβὼ(ν πηγῇ)ν ἄμβροτον ἐν θροπέοις
Θεσπεσίων ὑδάτων · τὴν σὴν φίλε θάλλεο ψυ(χὴν)
“Υδάσιν ἀενάοις πλουτοδότου σοφίης·
Σωτῆρος ἀγίων, μελιηδέα λάμβανε β(ρῶσιν)
“Εσθίε πινάων, ἰχθὺν ἔχων παλάμαις.

‘Ιχθύϊ χό(ρταζ’) ἄρα, λιλαίω, δέσποτα σῶτερ.
Εὖ εἶδοι μ(ή)τηρ, σε λιτάζομε, φῶς τὸ θανόντων.
‘Ασχάνδιε (πάτ)ερ, τῶμψ κε(χα)ρισμένε θυμῷ,
Σὺν μ(ητρὶ)γλυκερῇ καὶ ἀδελφειοῖσιν ἐμοῖσιν,
‘Ι(χθύος εἰρήνῃ σέο) μνήσεο Πεκτορίουο.¹

The epitaph of Abercius offers a vivid picture of the unity of faith and liturgy in the second century of the Christian era. The archaeologist finds in it an evidence of Christian symbolism, a solid starting-point for the study of the art of the Catacombs. The historian sees in it the super-eminent position of the Roman Church in the reign of Marcus Aurelius, (161–180). Abercius calls her “the golden-robed, golden sandalled queen.”² He probably met St. Polycarp and St. Justin at Rome, and might have assisted at a council against the Marcionites. According to a tradition which this epitaph renders respectable, such a

¹ “Piscis cælestis divinum genus corde puro utere, hausto inter mortales immortali fonte aquarum divinitus manantium. Tuam, amice, foveto animam aquis perennibus sapientiæ largientis divitias.—Salvatoris sanctorum suavem sume cibum; manduca esuriens *ΙΧΘΥΝ* tenens manibus.”

Wilpert offers the following translation of the second strophe of the epitaph:

Ichty igitur satia, te supplex rogo, Domine Salvator: bene requiescat mater, te precor, lumen mortuorum. Aschandi pater, meis carissime visceribus, tu, cum mater dulcissima et fratribus meis, in pace Domini dormias tuumque in mente habeas Pectorium.

² The epitaph recalls the strong words of St. Ignatius to the Romans:

“ἐκκλησίᾳ ἡγαπαμένη καὶ πεφωτισμένη ἥτις καὶ προκάθεται ἐν τόπῳ χωρίου ‘Ρωμαίων ———, προκαθήμενη τῆς ἀγάπης, κτλ. Funk. *Patres Aῤῥ.* I. p. 212. Cf. the contemporary epistle of Dionysius of Corinth to the Romans. Eusebius, Hist. Ecc. iv. 31. (Ed. Laemmer p. 305). The strong

council was held under the presidency of Pope Anicetus.¹ When we see Catholic bishops assembling at Rome, in the latter half of the second century, under the presidency of the Pope, to discuss the highest interests of the Church; when we find at Rome, at the same time, the chief Christian writers, and read the praises of the Roman Church and Pope in such independent sources as Dionysius of Corinth and Abercius of Hieropolis, we can no longer be surprised at the decisive words of Saint Irenaeus,—he merely echoed the prevalent opinion of his day. Our sources for this early epoch are few and mutilated, but they show the Roman Bishop the first to strike at nascent heresy, the first to decide questions of general ecclesiastical discipline, the chief benefactor of the brethren throughout the empire, the head of a church celebrated by contemporary martyrs and bishops for the splendor of its faith and the mildness of its rule.²

Very interesting are the pages on the Good Shepherd (14-16). They effectually demolish the claim that the most tender of our ancient symbols suggested by the Divine Master Himself (John, x, 14) had a heathen origin. Moses striking the rock (pp. 23-33) from which the living waters issue, is undeniably the type of Saint Peter. The similarity of the features of the Jewish leader, and those of St. Peter, the wand of authority carried by both, and the name PETRUS over a figure of Moses striking the rock, leave no doubt that the Roman Church saw in Saint Peter the chief, guide, teacher and judge of the New Israel.³

points of this epitaph are acknowledged by Harnack, *Dogmengeschichte*. (Ed. 2^a) I. pp. 288, 404, 406.

¹ Mansi, Coll. Conc. I. 682; Hefele, Conciliengeschichte I. 102.

² In this connection Professor Adolph Harnack of Berlin, makes some remarkable concessions. *Dogmengeschichte*, vol. I. (Ed. 2^a), pp. 400-412.

³ The similarity of features is most striking in the gilded glasses found in the Catacombs. It is on one of these objects of Christian art that the name of St. Peter is seen over the figure of Moses. These glasses date from A. D. 250-350, and not as has been maintained, from the middle of the fifth century. See Liell, *Darstellungen der allerseligsten Jungfrau in den Katakomben*. Freiburg, 1887, pp. 185-197.

The eucharistic frescos in the 'Sacrament-Chapels' of Saint Calixtus,—that series of *cubicula* close to the well-known Papal Vault,—are treated at length (pp. 32–58). The important thesis of the existence of a Christian cemetery in *Vaticano* (Eusebius, *Hist. Eccl.* II. 28, 6.), since the days of St. Peter is well sustained by monumental evidence (pp. 62, 67, 73, 76), notably by a careful study of the famous sarcophagus of LIVIA PRIMITIVA, now in the Louvre.¹ It is interesting to note (pp. 60, 96) the origin of the priestly vestments in the pallium of the consecrating priest.²

Such studies deserve recognition, at least from the students of Catholic theology, history, liturgy, etc., the origins of which they so happily illustrate. The classical antiquary needs many gifts and long years of study, to throw light on the obscure pages of the past. But he is much more favorably situated than the searcher in the Catacombs. The materials of the former lie above ground, in the light of day, in great libraries, correct and complete editions; the student of the Catacombs must work under ground, by dim candle-light. He must spend long hours in difficult positions, sketching figures or groups whose outlines are scarcely visible after the lapse of so many centuries. His life is not always safe, and he can only work at certain times, and a certain number of hours. In the dark and narrow corridors he stumbles upon a broken slab, with scarcely a word entire,—only a few remnants of letters visible. Or again, he finds an allegorical group whose chief figures have fallen a prey to the tooth of time or the pick of the modern *fossor*. From these unpromising data he must work out the solution of the problem. What he cannot take home, he sketches; he searches his Benedictines through and through, goes over for the thousandth time the spare remnants of ante Nicene Christian lit-

¹ See on this much disputed question, the new edition of the *Liber Pontificalis*, with text, introduction, and commentary, by the Abbé Louis Duchesne. Paris, 1886, vol. I., pp. clv. 121, 125, 176, 193.

² In the cemetery of St. Calixtus, cubiculum A³ on De Rossi's map. in his *Roma Sotterranea*.

erature, and seeks out reminiscences and impressions of the past in the *itineraria*, pilgrim guides, and chronicles of the early Middle Ages. He must compare, combine, analyze, and apply every trick of analogy and hypothesis,—often he is driven back upon his imagination. But he does not lose courage. His is a scientific work. According to the material before him,—its age, condition, place of discovery,—he applies all the practical aids that modern criticism has created. Gradually he dispels the darkness that enveloped his object, until suddenly, as the poet finds his rhyme or the philosopher solves his difficulty, the light falls upon him, the threads of the knot are loosed, the *membra disjecta* of his argumentation take on shape and life, confirm, illumine, and support one another. It is a miniature battle-field where all the finer faculties are called into play. The works of De Rossi are full of such exhibitions of the power of mind over matter, and his disciples have acquired no small skill in the new and difficult craft of historical criticism. Their highest reward, not to speak of the consciousness of good service rendered the truth, is the master's praise: *Principibus placuisse viris non ultima laus est.*¹

¹ Prof. Orazio Marucchi reports in the *Osservatore Romano* of March 1st, a new and important discovery by Wilpert, in the Catacombs of SS. Peter and Marcellinus. It is a series of nine frescoes, five in rectangular and four in circular spaces,—all forming one great composition. The style shows them to belong to the middle of the third century. They represent 1. the Annunciation, 2. and 3. the Adoration of the Magi, 4. the Healing of the man born blind, 5. (in the centre of the vault) the Saviour seated on a throne among Saints, 6—9, in the circular spaces between, are the four Orantes, symbolical of the deceased occupants of the crypt. This complete cycle is the most important discovery in the Catacombs since the finding of the frescoes in the cemetery of Priscilla. It bears out triumphantly two theses of De Rossi: 1. that neither common domestic affection nor mere love of decoration were the guiding motives of the Christians in the ornamentation of the Catacombs, but *exalted doctrinal ideas*; 2. that the principal frescoes of the Catacombs were not left to individual whim, but executed under just as careful ecclesiastical supervision as the great portals of Freiburg or Strassburg Cathedral. The logical connection of the ideas of Incarnation, physical and moral manifestation of Christ, particular judgment by Him, and reward of the good show that some theologian directed the composition. Naturally the Catacomb-frescoes acquire a new value from this stand-

Some fault has been found with the sharp polemical tone of the work. The author is easily the superior of Achelis, Schultze, and Hasenclever, whose errors and misquotations he corrects at almost every page. For that reason he can afford to deal more gently with his opponents.¹ He will find an admirable example in the great *maestro* De Rossi whose cogent pages lose nothing by their calm and dignified style.

We hope this little work is only the prelude to larger volumes in which Mgr. Wilpert will illustrate the early Christian life, manners, and belief, from the rich monumental treasures of the Catacombs. Doubtless the works of Northcote—Brownlow, Kraus, de Richemont, Allard and others furnish much useful information. But they are only (*sit venia verbo*) popularizations of one man's life-labor. They only skim the surface of the huge sea of materials. In Wilpert we hail an independent, scientific searcher of our Christian origins, as the Catacombs exhibit them, formed in the best of schools—under the eye of De Rossi,—and filled with enthusiasm tempered by experience and self-control.

II.

The second work of Mgr. Wilpert brings us back to the very beginnings of the science of Christian archaeology. It is well known that we owe many of the current illustrations of the catacombs to the industry of Antonio Bosio, an antiquary of great merit (†1629). He had been preceded by the

point. They help to fill up the many and great breaks in the official literature and public records of the first three centuries. In the fresco of the Adoration of the Magi the Monogram of Christ is intertwined with the star. This is a detail of considerable importance of which we shall doubtless hear more in the monograph that Mgr. Wilpert promises us for the near future.

¹ Prof. Victor Schultze of the University of Greifswald gave the immediate provocation to Wilpert's work in an article of the *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben*, 1888, p. 296, wherein he maintained that "German Protestant archæological science was superior to that of the Roman Catholics, possessed a surer method, maturer judgment, etc." Whoever cares to see classic examples of this method and judgment will find them on pp. 9, 19, 34, 38, 42, 50, of Wilpert's work.

Dominican Ciacconio, whose unedited copies of Catacomb frescoes, made between 1578–1583, are yet preserved in the Vatican Library,¹ and by two Belgian *savants*, Philip De Winghe and Jean l'Heureux. De Winghe was a young man of brilliant parts and great enthusiasm for the infant science. But he died early, at Florence, in 1592, and his valuable sketches and MSS. have not been seen since 1622. L'Heureux, better known as Macarius, was a contemporary and intimate friend of Bosio. After twenty years of labor his book was ready for the press in 1615, when he too died, and Bosio remained alone to prosecute the work.²

When, in 1629, Bosio prepared to issue the results of his researches in the Catacombs, he had spent thirty-five years of labor on them. But the unhappy fate of his predecessors overtook him: he died while the plates were being prepared. The nascent science seemed nipped in the bud. He had friends, however, who did not abandon his cherished design.³ The MSS. and plates were confided to the Oratorian, Severano, under whose direction, and in commission of the Knights of Malta, the elegant and imposing folio *Roma Sotterranea* made its appearance in 1632—more than fifty years after the discovery of the Catacombs in 1578.⁴

¹ Codex vat. lat. chart. 5409. fol 1-38.

² The MSS. of Macarius lay unedited until 1856, when they were published by the Jesuits Garrucci, Cahier and Martin, *Hagioglyphi sive picturae et sculpturae sacrae antiquiores, praesertim quae Romae reperiuntur, explicatae a Joanne l'Heureux (Macario)*. Paris, Firmin-Didot, 1856. Both De Winghe and l'Heureux were students of Louvain. Reusens (*Les Eléments d'Archeologie chretienne*. Paris, 1890, I. p. 57). has some interesting details concerning them.

³ Bosio was born in Malta, and lived at Rome with his uncle, procurator of the Knights. The antiquary must have been on friendly terms with the latter, for he left them all he had, even his MSS. Their ambassador at Rome, Prince Aldobrandini, showed Bosio's work to Cardinal Barberini, brother of the reigning Pope Urban VIII. The Cardinal, himself a Maecenas, recognized its value and chose Severano as editor. The knights defrayed the expenses, and the work was dedicated to Urban VIII. Its appearance was welcomed in Germany and France. In England it went unnoticed; even Bingham's great work failed to draw anything from the newly opened sources. Kraus, *Roma Sott.* 1878, p. 5.

⁴ The editor was well praised for his work by a Roman Academician in the following epigram:

Bosio was undoubtedly the 'Columbus of the Catacombs.' He followed, as a rule, correct methods in his researches. But the means of research were few and imperfect; he could not help making many errors which the wider experience and critical aids of De Rossi and his school have been able to correct. It is undeniable that the unedited copies of Ciacconio and the printed illustrations of Bosio are often faulty and inexact. Yet both these sources are daily appealed to in support of various theses. Hence it becomes of great importance that the correct text of the monuments copied by Ciacconio and Bosio should be restored, as far as it is now possible. For this purpose, all their sketches, copies, draughts, etc., must be submitted to a scientific examination, and compared with the originals, when these exist. Many of the latter, however are totally destroyed; others are badly defaced; still others are inaccessible or have shared the fate of the crypts and *cubicula* that once held them. There remains then only one means of control, viz. to compare the copies of Ciacconio and Bosio with the few remaining originals, with one another, and with the yet existing originals of similar subjects.

It is this important work,—the critical revision of all known collections of copies of Catacomb-frescoes previous to this century,—that Mgr. Wilpert has undertaken, and executed with distinguished success. He begins with the study of the copies of Ciacconio. The latter employed at different times six artists, all men of technical skill, but constantly impelled by their professional instincts to alter or improve the productions of the early Christian masters. Instead of executing their copies, to the last touch, in presence of the original frescoes, they made only rough sketches

Congerit in cumulum distantia semina rerum
 Bossius: in partes digeris ipse chaos,
 Fœtum ille informem dimisit: tu velut ursa
 Informas artus; restituisque decus.
 Sic animans quod luce prius vitæque carebat
 Naturæ atque Dei mire imitaris opus.

or outlines which they filled in at home, and trusted to their memories for the details of composition, color, and expression. Ciacconio exercised no control over them, and as each artist had his own peculiar technique, it happens that many copies remind us of the contemporary Roman church frescoes, while others are clearly the productions of miniature painters or delicate workers in *pictra-dura*. It is plain that such methods could not produce trustworthy copies of the ancient Christian paintings, and after a detailed study of the whole collection Wilpert concludes that its contents are, as a rule, unreliable, though not all the artists of Ciacconio were equally negligent.

Bosio, a much more capable and serious worker, employed only two artists. The first was a Siennese, generally known as Toccafondo, or Toccafondi; the name of the second is unknown, though the best of Bosio's copies were executed by him. Toccafondo seems also to have had the chief share in the preparation of the plates for the *Roma Sotteranea*. In his criticism of Bosio's copies Wilpert has drawn some of his most pertinent arguments from a codex in the Valli-cellana (oratorian) Library at Rome. We gladly make place for his description of the interesting document, especially as it affords an insight into Bosio's method in his preparation of the plates for his great work.

"As often as a crypt or sepulchre containing frescoes was opened, Bosio had copies of them executed. On these he wrote in his remarkably neat hand a short indication of the place of discovery. He seems not to have reflected that his artist could make serious errors, nor does he appear to have been much concerned, at least in the beginning, about the exact correspondence of the copies with the originals. When the plates were being prepared, he visited the originals and compared the copies with them. If they seemed to stand the test, they were marked as approved for insertion in his work. As soon as the plate was ready, the copy from which it was prepared, was usually thrown aside, and most of the first copies perished in this manner. A few were afterwards found among the papers of Bosio together with several unapproved copies. They were handed over to Severano, after whose death they be-

came the property of the Oratory. Later they were bound in parchment and this is the often-quoted Pictorial Codex of the Vallicellana."¹

The copies in this codex and several of the printed illustrations in Bosio's *Roma Sotterranea*, in both of which the influence of Ciacconio is traceable, are submitted by Wilpert to a careful examination, and their many errors clearly demonstrated. In the future there can be no excuse for being misled by the ancient copies of the Catacomb-frescoes?

Whoever takes an interest in the archaeology of the Catacombs will recognize at once the value of a critical study of these two pictorial *codices* and the plates in the *Roma Sotterranea*. There is no reason why the exact details of the monuments and inscriptions should not be critically and definitely fixed according to the same sure methods by which we fix the text of a classic, or the author, sources, and date of a mediæval chronicle. Arduous as is the task, it is the first step in the scientific study of the Catacombs, and of great practical value for polemics, Catholic evidences and origins, art-studies, and the like.

Some of the errors made by the draughtsmen of Ciacconio and Bosio are very amusing. One of Ciacconio's artists reversed an *Orans* and painted him as St. Peter crucified. He could scarcely imagine that the early Christians were unacquainted with Lo Spagna and his school. A scene in the so-called 'Crypt of the Bakers', in Saint Domitilla, representing the unloading of wheat, was converted into a scene of martyrdom. In the same 'huge city of the dead' as De Rossi loves to call it, the patriarch Noah suffers an odd transformation. In the original he is seen standing in the usual box-like receptacle which did duty for the ark among the primitive Christian painters. To Ciacconio's artist the scene suggested a preacher in his pulpit. Close by, a large stain in the fresco took on the outlines of a flying angel *à la* Bernini. When he offered the sketch to Ciacconio, the latter naively contributed the historial note: *Sanctus Marcellus papa et martyr ab angelo*

¹ Wilpert, *Katakombengemaelde* pp. 46, 47.

Dei in prædicatione edoctus. Another of Ciacconio's artists presents a Paschal Lamb quite in the modern style. On nearer study the upright of the cross is seen to be the staff of a shepherd's crook. There is no transverse bar, but from the curved end of the staff hangs the symbolical milk-vessel. This scene gains in tenderness and significance when submitted to criticism. The same may be said of Ciacconio's 'Eucharistic Lamb,' copied by his artist in the Catacomb of SS. Peter and Marcellinus.¹ It is in reality a milk-vessel crowned with a *nimbus*, from the base of which on either side, a volute-like ornament rises in an upward curve.² Toccafondo turned a beautiful Adoration of the (four) Magi into the martyrdom of a Christian woman. Under the hands of these

¹ Reproduced in nearly all the works on the Catacombs, see Northcote - Brownlow. *Roma Sotterranea*, part II. pp. 75-76.

² "In den vier Zwickeln (*Cubiculum nonum* of the Catacomb of SS. Peter and Marcellinus) sieht man auf den Copien ein Lamm, welches ein nimbirdes Milchgefäss auf dem Rücken trägt, und neben sich eine modern geformte Palme stehen hat. Diese Darstellung erlangte als "Eucharistisches Lamm" eine grosse Berühmtheit und wurde unzählige Mal reproducirt und besprochen. Auf dem Original existirt jedoch das Lamm nicht; das Milchgefäss hat zwar um die Öffnung einen gelben Nimbus, ruht aber auf einem jetzt sehr verblichenen Blattornament, aus welchem zwei Ranken herauswachsen die in einer schönen Volute das Gefäss umschlingen. Die linke Ranke wurde in eine Palme verwandelt, die rechte ging im Rücken des Lammes auf. Meine Zeichnung gibt aber das, was von der ursprünglichen Malerei noch zu sehen ist, viel deutlicher als das Original wieder, da ich die störenden Flecke weggelassen habe. Ich glaubte dieses hervorheben zu müssen um gegen den Copisten nicht ungerecht zu sein." Wilpert. *Katakombengemaelde*. This corrected copy throws light on the words of Tertullian, *adv. Marcion*. I. 14. "Sed ille quidem usque nunc nec aquam reprobavit Creatoris qua suos abluit, nec oleum quo suos ungit, nec mellis et lactis societatem qua suos infantat, nec panem etc. It is in turn illustrated by the nineteenth canon of Hippolytus: "The priests carry chalices with the Blood of Christ, and other chalices with milk and honey to teach those who partake of them that they are born again and as children, after the manner of children, taste milk and honey. . . . The Bishop gives of the Body of Christ, and the chalice. . . . Then they receive milk and honey. . . . Jam vero fiunt Christiani perfecti qui fruuntur corpore Christi." Haneberg, *Hippolyti Canones* (arabice) Munich, 1870. p. 27. Probst. *Sacramente und Sacramentalien in den drei ersten christlichen Jahrhunderten*. Tübingen, 1872. p. 153. The last editor of these canons (Achelis, Berlin 1890) places the date of their composition about A. D. 213. See Duchesne, *Bulletin critique*. Feb 1, 1891.

professional artists a soldier becomes Abraham or a guardian angel, turtle-doves grow into angels or oxen, the fold of a garment takes on the shape of a hare, a lily appears as a staff, Moses is transformed into a headless bird, etc., etc.¹ Some of these errors have been long since corrected by De Rossi to whom we owe the first exact copies of the Catacomb-frescoes. Others "enjoy all the rights of citizenship in the republic of letters." In the interest of truth Wilpert has undertaken to expel them from their usurped honors.

We must be just, however, to the pioneers of Christian archæology. They worked in a somewhat different spirit from that of modern investigators and were less anxious to produce critically correct copies of the frescoes than to find traces of the martyrs. It was a long time before any one thought to seek for Catholic evidences in the ruins of the Catacombs.² The literary and religious circles for whom our artists worked were anxious to recover the bodies of the martyrs, or to learn something about their sufferings. Perhaps no better illustration of their views could be found than is given in the frontispiece of Bosio's work, with its scenes of suffering, instruments of torture, and final deposition in the Catacombs. On the other hand, the condition of the frescoes was very wretched, even as far back as 1578. They were then, as now, disfigured by great blotches and weather-stains, the *graffiti* of pilgrims, the breaks in the stucco, various incrustations, and the smoke of candles and lamps in ages long passed. Not to speak of the official repairs made between the fourth and eighth centuries, the violence of the Lombard soldiers in their search for treasure, and the choking of the *luminaria* in the Middle Ages, destroyed or defaced many of the most interesting groups. Add to these the attempts of some moderns to loosen the frescoes from the wall, and we have a series of causes that make the copying of

¹ Wilpert, loc. cit, pp. 25, 28, 33, 49, 30, 73, 19, 22, 23, 70, 73.

² J. B. Gener, a Spaniard, was the first to make systematic use of their contents: *Theologia dogmatico-scholastica, Romæ*, 1767. Hergenroether, *Kirchengeschichte*. (3rd. ed.) III. p. 521. note 1.

frescoes in the Catacombs quite different from the same kind of work in the *Loggie* of the Vatican or under the arches of Santa Maria del Popolo.

In the last century Boldetti and Marangoni reproduced a few scenes from the Catacombs, Sérour d'Agincourt did as much for his *History of the decline of Art*.¹ All of these authors were guilty of errors, which Mgr. Wilpert points out and rectifies *en passant*. It is impossible not to agree with his severe judgment on d'Agincourt for the latter's unhappy attempts to remove the frescoes from the tufa walls. These efforts often ended in the total destruction of the paintings. But d'Agincourt was not the only one guilty of this vandalism. Stevenson relates that he saw in the Benedictine Museum at Catania fragments of frescoes removed from the Catacombs in the course of the last century.²

Wilpert's work abounds in interesting details which want of space forbids us treating at length. We read (p. 38.) of a very ancient Crucifixion found in the cemetery of San Valentino beyond the Porta del Popolo. The Saviour is clothed in the long sleeveless tunic (colobium), the feet, pierced with nails, rest on a support, and the eyes are wide open. On either side stand the Blessed Virgin and St. John. Wilpert is inclined to believe that the tunic is a later addition, as after long observation the outlines of the legs and arms have become distinct to him.³

¹ Boldetti *Osservazioni sopra i cimilieri dei SS. Martiri ed antichi cristiani di Roma*. Roma 1720. 2. voll. fol. Marangoni intended to continue the work of Bosio, but an unlucky fire destroyed his collection of copies and sketches, the fruit of over sixteen years of labor. Sérour d'Agincourt. *Histoire de l'art par les monuments, depuis sa décadence au cinquième siècle jusqu'à son renouvellement au quinzème*. Paris, 1806-1823. 6 voll. fol.

² Northcote, *Epitaphs of the Catacombs*. London, 1878. p. 5, and Le Blant, *Manuel d'épigraphie chrétienne*. Paris, 1869, pp. 209-215, treat at length the causes of the destruction or dispersion of early christian monuments in modern times.

³ Some archæologists refer this composition to the time of Pope Theodore (642-648); others, with De Rossi, consider it a work of the following century. The earliest known monuments of the Crucifixion are: 1. On a panel in the ancient door of

We meet with another interesting bit of criticism in his remarks on a copy of a so-called Saint Paul, made by one of Ciacconio's artists in the *Cæmeterium Jordani*, quite near *S. Agnese fuori le mura*. It represents a bearded Orans with the inscription PAULUS PASTOR APOSTOLUS.¹ We learn from Wilpert, who knows every foot of the explored Catacombs, that in the frescoes and sculptures hitherto discovered, St. Paul is never seen alone, but always in the company of Christ and the other apostles, or with Christ and St. Peter, or finally with St. Peter. Moreover the Orans over an ordinary grave represents as a rule the deceased occupant of the same. It is therefore *a priori* very unlikely that this figure is meant for St. Paul. But the inscription? The name PAULUS is often met with on the gilded glasses found in the Catacombs, but never in union with PASTOR or APOSTOLUS. The former word occurs but once in the Catacombs, and then in a very natural place, over a fresco of the Good Shepherd.² It is very probable that Ciacconio's artist made an erroneous copy of the inscription. He has betrayed at least one mistake, viz., the introduction of a modern detail of punctuation. He also gives the Orans a beard,—there are no bearded Orantes in the Catacombs.³ The artist should probably have read PATER and not PASTOR, POSUERUNT and not APOSTOLUS. In the vacant space above the lat-

the church of Santa Sabina at Rome. De Rossi is of opinion that the door is coeval with the church itself (422-432.) Recent art-critics agree in attributing very remote antiquity to this venerable remnant of christian art, 2. On an ivory tablet in the British Museum, most probably a work of the fifth century. 3. In a miniature of a Syriac manuscript of the first half of the sixth century. The MSS. contains writings of Rabulas of Edessa (†435), and is kept in the Laurentiana Library at Florence. Kræus, *Real-Encyclopædie*, II. p. 240. The Crucifixion in San Valentino is a restoration of a still older one, whose age it is now impossible to determine.

¹ The inscription is divided by the praying figure in the following manner :

| | |
|------------------|-------|
| PAV= | |
| LVS. PAS=(orans) | APOS= |
| TOR. | TOLVS |

² De Rossi, *Roma Sotterranea*, vol. III. Plate L.

³ Wilpert, *op. cit.* p 8.

ter word was doubtless the corresponding MATER. We have thus the dedication of an ordinary monument by the parents of the deceased, the father's name being PAULUS, while that of the mother is unknown to us.

The scholarly work of Wilpert is executed with a truly Benedictine thoroughness and correctness. His publishers, proverbially known for their devotion to the Catholic cause, and liberal, unselfish spirit, have performed their share in a manner which, for type, paper and finish, leaves nothing to desire. The twenty-eight plates that accompany the beautiful quarto make faithfully known, for the first time, the origins of Christian iconography in Rome at the end of the sixteenth and beginning of the seventeenth centuries. They also furnish us with the best means of controlling the author's erudite text. Needless to say that the plates bear him out in all his assertions. His book is henceforth indispensable to all serious investigators of the early Christian burial places, as well as to students of Church history, dogma, liturgy and art in those remote times. It has won for him the rank of an authority in questions relating to the archaeology of the Catacombs and marks him as a valiant competitor for the position now held by the illustrious 'Maestro.' Though yet robust, the shadows are falling about the aged scientist De Rossi. But he has not lived in vain. He leaves a school after him to carry on and perfect the principles and methods of his science, and to delve in the huge mass of material, to the collection and ordering of which he has devoted a full half century. We cannot better close this imperfect notice than with the words of praise which he bestows upon the gifted author of the '*Katakombengemaelde*.' In a letter of congratulation he terms the brief but weighty production: *un bellissimo lavoro di storia letteraria ed iconografica degli studii di archeologia cristiana nelle sue origini al tempo del Bosio.*"¹

THOMAS J. SHAHAN.

Paris, Apr. 1891.

¹ De Rossi to Wilpert op. cit., preface.

THE "ECCLESIASTICAL REVIEW" AND THEOLOGICAL DISCUSSIONS.

THE continuation of the article entitled "Theological Minimizing and its latest Defender," by Rt. Rev. Mgr. Schroeder, of the Catholic University, which we had announced in the previous number, was already in print when the definite information reached us through the "Osservatore Romano" (May 21), that Canon Bartolo's book had been placed upon the *Index* of the Roman Congregation. It would be wholly against our principles to conduct a personal warfare under the circumstances, all the more because Dr. Bartolo has acknowledged the justice of the censure by submitting without remonstrance and by withdrawing his work from defence. Accordingly the remaining articles on this subject, which had been solicited and were written with the sole object of drawing attention to the dangerous position of Canon Bartolo, *will not appear* in our pages. The decision of a tribunal which counts among its judges the wisest and most erudite of Catholic theologians has made all further discussion unnecessary, and although there remains to all full liberty of scanning the reasons upon which the pronouncement was made, we could arrive at no safer or more definite conclusion in the matter, whilst on the other hand it would be very ungracious to point the finger of criticism upon one who in the words of the Decree: *Laudabiliter se subjecit et opus reprovabit*; thus showing that he had simply erred.

The subject of "Minimizing," as directed against Canon Bartolo's book, has, then, in this instance, reached its end. But we take this opportunity to add a word in regard to the position of the "American Ecclesiastical Review," once and for ever, so long as we are permitted to control its principles and utterances in the matter of theological discussions.

Scientific criticism, if it has any legitimate purpose, is intended to call forth the free expression of different opinions. There can be nothing but gain resulting from this exercise. If, perchance, the opponents believe their views to be absolutely correct and to admit of no just alternative, it does not hinder the unprejudiced hearer from forming his judgment on the merits of the case as presented by both sides. A magazine, such as ours, should fail its object if it were wedded only to one set of otherwise legitimate views whether in the field of scientific or that of practical theology. We espouse no side in politics or "nationalism;" are pledged to no "party" in the social or ecclesiastical sphere, not even to a "school" in theology. Whilst we acknowledge all these divisions to be of their own right because they help by the very friction which comes from their contact to keep life and elicit fresh energies in the great body of the human society—we have taken our stand independently of them. Hence, our contributors are selected without any reference to their personal views, and the pages of the "Review" are open to all ecclesiastics who write on such topics as would interest their brethren in the sacred ministry, provided the matter be handled in conformity with the spirit which characterizes our publication. Of this spirit, of course, the editor must be the judge. As a Christian gentleman need not admit into his parlors every class of persons, though they may have very good qualities, so it will be impossible for us to accept every paper coming from a priest, and though this may occasionally wound the sensitiveness of those who are justly accustomed to be treated with *déference*, it is as much the editor's misfortune as their own that he cannot introduce them to his reading circle which, we may safely say, is more critical in such matters, than perhaps any other professional class of educated men.

But, whilst the "Review" represents no party in any of those things which admit of a liberal discussion or diversity

of opinion, its boundary is unmistakably defined in matters of Catholic faith. Catholic faith means more than the exclusive adherence to the defined propositions of our creed. It implies a distinct loyalty, a natural attraction to the centre of authority in the Church, whence radiates the living force by which all parts are held together in perfect harmony. This centre is immovable, and every portion of the circle which surrounds it owes its perfection and preservation to the conformity with which it yields to the centripetal law which controls its motion. Whenever any doctrine shows a tendency to deviate from this perfect line, whether within or without, whether by maximizing or by minimizing, it must arouse the suspicion of the thoughtful teacher of Catholic truth. Among the methods by which to test whether a theological proposition is within line of Catholic teaching and sentiment, there is none—apart from divine authority, and the traditional teaching of the Church—which has proved so sure and safe a means as the scholastic method of St. Thomas. It may not, under all circumstances, have proved itself in the same measure as apt to bring out of its school thoroughly practical defenders of the apostolic faith, but this has not been so much the defect of the system as rather the want of a sufficient preparation. The formulas of scholastic theology, like those of the higher branches in the exact sciences, cannot be applied without being thoroughly understood in their fundamental and integral parts. And those who have seriously entered upon this study will readily admit the justice of what Leo XIII. urges in his Encyclical, “*Aeterni Patris*,” when he says: “*Omnino necesse est, sacram theologiam gravi scholasticorum more tractari. . .*” If this method be applied as a touch-stone to the so-called scientific developments of philosophic or theologic thought, it will convert them, for the most part, into abstract principles which are inapplicable to the laws of revealed truth, however useful they may prove to the advancement of political or social ideas in modern times.

Theology is in this respect above changes. Her language, her forms, her weapons of attack in polemics may be altered to suit the present needs, but these never touch the truths which are the kernel and the core of all her teaching. When, then, a method is presented in theology which does not merely alter the forms, but cuts into the vital truths; if, instead of confining itself to the application of old principles to new facts, it pares at the principles, such as that of the teaching authority of the Church, then we may apprehend danger. The presumptuous gardener no longer limits himself to pruning the useless branches, to exposing to the potent sunlight of true science the ripening fruit, and to water and dig around—but he attempts to whittle at the *root* itself. This, we must confess, we feared was the case with Canon Bartolo's book. The event has shown that we were not unduly suspicious. Nevertheless, so long as competent authority had not given a judgment, whilst we did not wish to be remiss in pointing out the danger, we were willing to publish Canon Bartolo's rejoinder or explanation, if it were characterized by the spirit and tone which we deem an essential part of our conduct in such matters. And in this we know ourselves in full accord with Mgr. Schroeder, who had no intention to monopolize the hearing in the case. But our disposition to publish the two sides of an argument which was then undecided, should never have extended to the assertion of anything in theology, or under the plea of scientific thought, which would offend, even by implication, against the respect due to the Vicar of Christ, or the sacred deposit of Catholic Faith. We glory in the fact that we do not feel the least in harmony with that liberal school of theologians, who would sacrifice, without thought, the things which God has placed in their trust to the circumstances of the times. In this field we shall ever hold on to the old dictum: *Nil innovetur nisi quod traditum est.*

THE EDITOR.

THEOLOGICAL MINIMIZING AND ITS LATEST DEFENDER.

IX.

IN pursuing our strictures upon Canon Di Bartolo's book we take leave to invite the reader's attention for a moment to a phase of theological minimizing as it showed itself in England previous to the late Vatican Council. It will serve to throw considerable light upon the method which our author follows and which we have undertaken to criticize in these essays because we are intimately convinced of the danger which is involved in its general acceptance and dissemination.

Although the art of systematical minimizing in matters of theology had its origin simultaneously in Germany and France, the tenets of the "Doellinger-school" on the one hand and those of French "Catholic Liberalism" on the other, found ready entrance and a congenial home in certain circles in England, which aimed at lessening the influence alike of religious and civil authority. This spirit was fostered by the attempts of Protestants in the direction of "corporate reunion" with Rome, which was to be based on a Protestant maximum and a Catholic minimum of belief. However, the opposition of the Episcopate, the Papal Brief addressed to the archbishop of Munich, and lastly, but most emphatically, the Vatican Council put an end to these liberalizing schemes.¹

With the reestablishment, in 1850, of the Catholic hierarchy in England intellectual life and activity, which had, so to speak, been completely paralyzed by the penal laws, awoke again and the demand for a superior class of Catho-

¹ The details which we give of what might be called a page from the history of theological minimizing in England, are gathered chiefly from Dr. W. G. Ward's *Essays on the Church's Doctrinal Authority*, originally published in the *Dublin Review*, 1880.

lic literature was universally felt. One practical answer to this demand came in the publication of a catholic review, "The Rambler," which was succeeded by "The Home and Foreign Review." In 1862 Dr. Ward assumed the editorship of the "Dublin Review." Dr. Ward, we believe, was the first to make use of the terms "minimism" and "minimizing tenets" for the purpose of stigmatizing those doctrines "which tend towards the proposition that the Church is infallible only in what are most strictly called definitions of faith; that she is not infallible in her ordinary magisterium, nor again in branding any given dictum with some censure other than the special censure heretical." (Essays, pag. 23.)

That this sort of minimizing should be found in "The Home and Foreign Review," was not so strange, since the editor, Sir John Edward Dalberg Acton (since 1869 Lord Acton) was a pupil, a personal friend, and an admirer of Dr. Doellinger. To what an extent the opinions of the Munich professor had been diffused in England, may be gathered from a letter addressed by Cardinal Wiseman to his clergy (Aug. 5, 1862). The Cardinal noticed in "The Home and Foreign Review," and its predecessor "The Rambler," "the absence, for years, of all reverence in the treatment of persons and things deemed sacred; its grazing over the very edge of the most perilous abysses of error; and its habitual preference of uncatholic to Catholic instincts, tendencies and motives."

The Bishop of Birmingham, Dr. Ullathorne, expressed his censure of the same periodical in the following impressive terms: "Many things go to form the integral belief of the Church that were never formally defined; for there is an unwritten as there is a written Rule of faith, *a statute and a common law of believing*. The decrees of faith but incorporate and fix the common belief in formal terms, as circumstances call for dogmatic declarations. . . . The Church's decisions live in the hearts of the faithful, and express not

more but less than her entire belief. . . . There yet remain, unfixed by decrees, both doctrines of faith, and moral laws, and fundamental principles of the Church's constitution and discipline, without which the Church would not be what Christ made her. Under whatever pretext of science or criticism, and under whatever plea of their not being defined, to attempt to strip religion of these doctrines, or of that inner theology, which is inseparable from faith, or from fixed principles such as faith presupposes, or even from the theology generally taught and preached; or to separate religion from that sacred history, on which her evidence, or her doctrine, or her edification reposes, would be to incur the charge and the sin of inculcating, as the case may happen to be, heresy, or what approximates to heresy, or is rash, or scandalous, or offensive to pious ears."¹

The Brief addressed by Pius IX to the Archbishop of Munich, (Dec. 21, 1863), brought "The Home and Foreign Review" to a sudden close. The "Dublin Review" (July, 1864), comments as follows on the fact: "This periodical (the H. and F. R.), during its brief career, has exhibited a vast amount of learning and of mental activity, but it has been animated throughout by profoundly anti-catholic principles. Soon after its first number was issued, the English Bishops, acting under a sanction still higher than their own, warned the faithful against its tendencies. And its editor has now frankly admitted (p. 688) that it 'would surrender the whole reason of its existence if it ceased to uphold principles which the Holy See in this very Brief has formally rejected' Sir J. Acton has now appended his name as responsible editor This valedictory article (8 Apr. 1864), consists of one sustained and energetic attack on the principles enunciated by the Holy Father."

We subjoin a paragraph from this valedictory article, to enable the reader to judge for himself of the spirit which it

¹ On certain methods of the *Rambler* and the *Home and Foreign Review*, pp. 55, 56.

breathes: "What is the Holy See in its relation to the masses of Catholics, and where does its strength lie? It is the organ, the mouth, the head of the Church. Its strength consists in its agreement with the general conviction of the faithful. When it expresses the common knowledge and sense of the age, or of a large majority of Catholics, its position is impregnable. The force it derives from this general support makes opposition hopeless, and therefore disedifying, tending only to division, and promoting reaction rather than reform. The influence by which it is to be moved must be directed first on that which gives its strength, and must pervade the members in order that it may reach the head. While the general sentiment of Catholics is unaltered, the course of the Holy See remains unaltered too. As soon as that sentiment is modified, Rome sympathizes with the change. The ecclesiastical government, based upon the public opinion of the Church and acting through it, cannot separate itself from the mass of the faithful, and keep pace with the progress of the instructed minority. It follows slowly and warily and sometimes begins by resisting and denouncing what in the end it thoroughly adopts. Hence a direct controversy with Rome holds out the prospect of great evils, and at best a barren and unprofitable victory. The victory that is fruitful springs from that gradual change in the knowledge, the ideas, and the convictions of the Catholic body; which in due time overcomes the natural reluctance to forsake a beaten path, and by insensible degrees, compels the mouthpiece of tradition to conform itself to the new atmosphere with which it is surrounded. The slow, silent, indirect action of public opinion bears the Holy See along, without any demoralizing conflict or dishonorable capitulation. This action it belongs essentially to the graver literature to direct." (p. 686).

The Contributors to "The Home and foreign Review" combined a second and a third time. The "North British" came into their hands in 1869-70, so as to give them an op-

portunity of writing corporately on the Council. Previous to this they had started a weekly journal called the "Chronicle." The Vatican definitions of 1870 made it impossible for these writers further to exercise, to any important extent, their baneful influence over English Catholic thought.

As stated above, the growth of minimizing among English Catholics was influenced by the movement in favor of "corporate reunion." This movement was in full swing in 1862. Two years later it received additional strength and prominence through the publication of Dr. Pusey's "Eirenicon." As a rule, says Dr. Ward, the Unionists exhibited (I think) a far less secularizing and (what I may call) free-thinking spirit, than did the writers of the "*H. and F. Review*." "As set-off, the latter were doubtless greatly superior to the former in power of mind, knowledge and intellectual accomplishments." (Essays, p. 19-20). The schemes of corporate union received "a heavy blow and great discouragement" through the definition of Papal Infallibility and through the repeated condemnation of liberal principles by the Holy See.

One cannot forbear asking the question: Could the reading public of the above Reviews have been aware of or suspected the fact that the editors had intentionally espoused the cause of "minimizing" on such principles as are implied in the case? or that they would attempt to defend their liberalism with such weapons as they employed? Surely not. It is on this account mainly that we revert to this phase of the minimizing tendency in England, for it will show the more clearly how extremely dangerous the practice is; and at the same time it will illustrate the chapter which is to follow. Nor have we any doubt that the consideration of the nature and purpose of "minimizing" will greatly serve our purpose in explaining the disastrous errors to which it has invariably led, and of necessity leads.

It is not to be forgotten that the authors, whose teaching we here analyze, wrote and taught, as they did, before the

Vatican Council. Whilst the tendency of "minimizing" was more or less common to them all, they were regarded as Catholic writers. We wish to lay stress on this. Under the guise of scientific theology Doellinger assumed to himself the part of judging what constituted the maximum of the Church's infallibility and thus to determine the minimum of what faith enjoined upon our conscientious belief. The school styled its system that of the "liberal theology." But the name is of little account since liberalism in theology and minimizing in theology have one and the same purpose, namely to limit and to reduce the authority of the magisterium of the Church as far as possible. When the Vatican Council eventually confronted Doellinger with the teaching of true theology instead of taking the theology of his school as a standard, he did not shrink from an open breach with her. This sad example certainly proves nothing *against* the dangers of minimizing. On the other hand it would be unjust to determine from Doellinger's action the theological sentiments of those who before the Council had favored or belonged to his school. We are dealing objectively with the principles of that school, and we are well aware that many who seemed to abet the cause of minimizing in theological matters, particularly in Germany and France, have publicly repudiated consequences, drawn by others of the same school, and have subsequently given ample proof of their attachment to holy Mother Church.

Canon di Bartolo has written many years *after* the council in which the question concerning the *subject* of the Church's Infallibility had been most lucidly set forth and thoroughly solved. Moreover there must have been present to him those errors so manifestly condemned. There is therefore a twofold reason, why he, as the author of a book treating *ex professo* of these important questions should follow the rule which he himself has laid down: "theology, no less than other sciences, is bound to be precise in its language, accurate in its expressions and reasoning." (p. 152). But

it is precisely this precision and accuracy that is wanting to his book, *particularly* in that part, where he treats of the subject of Infallibility. Now, if anywhere, we expect him here to be most accurate in setting forth this doctrine for young theologians and catholic readers generally, for upon a right conception of it necessarily hinges a true understanding of the fundamental question concerning the Constitution of the Church and its magistracy. Nevertheless in this chapter the author's language is anything but "precise" and "accurate." On the contrary, it is obscure, ambiguous and apt to convey imperfect, if not false notions to the mind of the inexperienced reader.

X.

"Patti Chiari."

It is plain then why we propose to unite with the examination of Canon di Bartolo's book a special study of the *nature* and *dangers* of Minimizing in general. We shall examine the *guiding principle*, the *pretexts*, the *aim* and the *means* used for its attainment.

The explanation given by Canon Bartolo of Papal Infallibility (93-96) is such, that it *can be understood in a heterodox sense* just as well as in a catholic sense. His thesis does not clearly teach the infallibility *such as it has been defined by the Vatican Council*. From the point of view of the "Severe logic" and the "harmony of doctrines" (in the name of which B. rejects the catholic doctrine concerning dogmatical facts; see our preceding articles)—the thesis and its exposition do not contain a single phrase which is a clear and peremptory denial of the doctrine of heterodox schools. On the contrary, the same schools will find in the spirit of the book and in *explicit assertions* of the author, positive arguments in favor of their heresy, as we shall prove later on. However the reader may convince himself at once by comparing pages.

We have remarked more than once that the "Criteria" abound in quotations of every kind, and we have given samples of the "scientific" method, with which the author chooses and arranges some in order to suit his case, and omits others that do not agree with his theory. We notice the same in the present instance. Who would believe, that when speaking *ex professo* (from pp. 93 to 123) on this important subject of Papal Infallibility, B. does not even once quote the decisive, clear and explicit words of the Vatican Council.

He promised us in the preface that his "propositions would be accompanied by proofs which would support them, and throw light upon them" (37). Now, with regard to the proposition which declares the infallibility of the Pope speaking *ex cathedra* (93), we find no proofs. We find indeed seven lines, telling us, that whether the Pope teaches alone or together with the Bishops, "it is always *the Church* instituted by Jesus Christ which teaches" (93). Then follow quotations taken from very good writers, but carefully chosen, so as to confirm the author's explanation, by repeating in one manner or another that "the decisions of the Pope are the decisions of the Church *because the body speaks* and decides in the head and with the head." And it is after these last words quoted from Muzzarelli,¹ that B. adds:

¹ Muzzarelli died in 1813. B. nevertheless borrows from him a long citation to explain the sense of the definition of 1870. Here is the unequivocal profession of faith made by Muzzarelli: Speaking in the person of the Pontiff, he says: "If I separately from a Council propose any truth to be believed by the Universal Church, it is most certain, that I cannot err." See Manning, *The Vatican Council*, p. 101. The Cardinal adds: (p. 105): "The sense in which theologians have used this term (separate, separately) is obvious. They universally and precisely apply it to express the same idea as the word "personal;" namely that in the possession and exercise of this privilege of infallibility the successor of Peter depends on no one but God. The meaning of decapitation, decollation, and cutting off, of a headless body, and a bodiless head, I have hardly been able to persuade myself, has ever, by serious men, at least in serious moods, been imputed to such words as *separatim*, *seorsum*, or *seclusis Episcopis*. . . . Such a monstrous sense includes at least six heresies. . . ."

“ Given this concept of Papal infallibility, and no other, it is necessary that the Pope, in order to bring his infallibility into action, should act as supreme head of the Church ; *thus* he teaching alone is the Church which teaches.” ¹

Now we know very well, that these expressions may have a true sense ; we know also, that the authors quoted by Bartolo do not understand them in any other sense ; but we also know that these same expressions do not express either the *whole catholic* doctrine, or it alone ; that, on the contrary, they have been used also by heterodox schools for the purpose of avoiding the Catholic sense. Finally we know, that the Vatican Council took care to exclude *directly and positively* by its definition such explanations, which, while they verbally affirm pontifical infallibility, *may really include its negation*. Hence the Council not only says : Romanum Pontificem . . . *ca* infallibilitate pollere qua divinus Redemptor suam *Ecclesiam* instructam esse voluit.” But in order to point out as clearly as possible, that the Pope is not infallible merely as the organ, or the spokesman, or the mouthpiece of the Church, whether of the universal church at large, or of the bishops assembled in a general council, the Vatican Definition declares, that the Pope is infallible “ per assistentiam divinam IPSI in Beato Petro promissam.” These words indicate clearly the *personal* and *distinct* infallibility of the Pope (in the true sense of the term). Again the Council, in order to obviate all equivocations, is still more explicit by adding : “ ideoque ejusmodi Romani Pontificis definitiones *ex sese, non autem ex consensu Ecclesiæ*, irreformabiles esse.” “ The motive for these words is obvious. They were the *critical* difference between what must be called once more by names which now have lost both meaning and reality, the Ultramontane and the Gallican doctrines.” ²

¹ We have translated as literally as possible the original phrase : “ Posto questo, e non altro, il concetto dell' infallibilita, fa d'uopo, che il Papa per attuare la sua infallibilita, si atteggi a capo supremo della chiesa ; allora egli che solo insegna è la chiesa che insegna. ”

² Card. Manning, True Story of the Vatican Council ; p. 189.

The fourth proposition of the famous declarations of the Gallican Clergy was this: "In fidei quoque quæstionibus præcipuas summi pontificis esse partes, ejusque decreta ad omnes et singulas ecclesias pertinere; *nec tamen irreformabile* esse judicium, nisi ecclesiæ consensus accesserit."

This doctrine has been adopted by the Jansenists and in our days by the German and English followers of Doellinger. The simple definition of the "Infallibility of the Pope as head of the Church," clearly declared long ago by the Council of Florence, would in no way have disconcerted these different schools. They might still maintain that the Pope was infallible only through and by the Church speaking through him. Behold why it has been said with reason, that the last words only of the Vatican definition have killed Gallicanism, by taking away every subterfuge and cutting short all equivocation. For the same reason the authors quoted by B. in phrases which admit of meaning, explain in the first place the Catholic doctrine in all its clearness and precision, in order to determine later on with exactitude the orthodox sense of the expressions in question.

It is a fact well known, that the great archbishop of Westminster took a very active part in the definition of the infallibility and the exact formularizing of the dogma. In many works published before the definition the learned prelate has proved the opportuneness and the necessity of the definition in order to remove all doubt and to hinder Gallicanism from "*obscuring* the authority of the Church." After the Council his Eminence wrote a special work "The Vatican Council and its definitions," in order to explain the true sense of the definition. Instead of placing these lucid explanations of the Cardinal before us, B. selects a sentence written before the Council, which by a smart turn admits a Gallican interpretation: "The infallibility of the vicar of Jesus Christ is the infallibility of the Church in its head and is the chief condition through which its own infallibility is manifested to the world." But the Cardinal im-

mediately adds: "To convert this which is the principle of Divine certainty, into a doubtful question and into a subject of domestic strife and fraternal alienation, is a master-stroke of the Enemy of truth and souls." ¹

These forcible words contain in our opinion a formal protest against Canon Bartolo's system of quoting; especially when we remember, that Cardinal Manning has explained after the Council that the infallibility in Peter and his successors is really "personal," "separate (distinct)," "independent" and "absolute;" that "it is not a mixed privilege, attaching to the Pontiff only in union with a community or body, such as the episcopate, congregated or dispersed." ²

We now understand the eminently practical bearing of the rule which Canon Bartolo gives to theologians: "La liberté théologique s'étend jusqu'à l'interprétation dans un sens catholique d'expressions qui peuvent s'entendre dans un sens hétérodoxe." . . . étant donnés les sentiments orthodoxes de son collègue."

We answer: We do not judge by any means the "sentiments" of the author, but his book; and we regret that he did not *express* in his thesis his orthodox sentiments. We allow that he personally takes in a catholic sense expressions, "which can be understood in a heterodox sense." But this fact can hardly excuse such expressions in a book written for the purpose of explaining catholic doctrine in "all its purity," particularly when the definitions of the Church leave no doubt of the true sense. An author addresses his readers *only through his book*, from which his sentiments "may possibly be inferred." But if the doctrine is set forth in equivocal expressions only, who can guarantee that the inexperienced reader will not understand the dogma in a heterodox sense, that he will not hold as infallible

¹ See "the Ecumenical Council," chapter II. "On the Opportuneness of defining the Pontifical Infallibility," III. 9. p. 47.

² See "The Vatican Council," especially the very interesting chapter "Terminology of Infallibility," p. 93. seqq.

truth what is condemned by the Church as error and even as heresy.

The author may send us to other passages of his book, where he expresses himself in a more orthodox fashion. But what will he say to the reader who can see nothing there but a contradiction? and who will warn them that the "licentia secum pro libito pugnandi" is given by Pius VI.¹ as a characteristic note of the school, certain doctrines of which are explicitly defended by Bartolo? How can he refute those who prove from his book, that he himself does not take into consideration certain doctrines clearly defined by the supreme magistracy of the Church?

He says towards the end of the thesis: "In our days the Vatican Council, i. e. the Teaching Church, has established clearly the concept of infallibility;" why then does he avoid quoting this "clear concept?"

We may be permitted therefore to argue from all this, that the "Criteria" do no credit to their name, but rather expose the reader to the danger of drawing therefrom confused and even heterodox notions of catholic dogma. However orthodox Canon di Bartolo's sentiments may be, his book is dangerous.

In this connection we shall quote another sentence from the "Criteria," which has special reference to our critique and which we desire to acknowledge at once. Canon di Bartolo warns us: "*Que les catholiques à vues étroites (a spiriti ristretti) et étrangers aux données scientifiques apprennent à respecter, dans la discussion, les opinions de leurs frères. La liberté est une condition rigoureusement nécessaire (impreteribilmente necessaria) à l'intelligence humaine pour la recherche et la découverte de la vérité. Le théologien privé qui, sans autorité infaillible, prétend s'imposer, attaque la liberté et rend l'intelligence impuissante à conquérir le vrai; il est coupable de lèse-humanité (egli è reo di lesa umanità).*" p. 154. See p. 155. We

¹ See April number of *Am. Eccl. Review*, p. 294, note.

are therefore properly warned, and we know now what is waiting for us. We are accustomed, however, to hear and read precisely the same things on the part of the adversaries of the Church. Phraseology, sensational language, misuse of words directed against catholics in the name of science and liberty have always been the privileged weapon of those who by a contradiction, strange on one side, and natural on the other, appropriate to themselves the monopoly of the one and the other. Tacitus already confirms this experience: "*Sæpe libertas et speciosa nomina prætexantur, nec quisquam alienum servitium et dominationem sibi concupivit, ut non eadem ista vocabula usurparet.*" (Hist. l. 4 c. 23). These phrases are nowhere less appropriate than in a theological book, partly on account of their frivolity, and partly on account of their double meaning. Are not all catholics called by the Rationalists of all the anti-religious schools, men of "narrow views" and "strangers to the results of science?" They will continue to fling at us these old accusations as long as a Pope will publish Encyclicals and censure errors, as long as Councils will formulate definitions, as long, in one word, as divine Revelation will like a sovereign law, demand from the intellect and will of man perfect and unrestricted submission.

And if we speak of Catholics only, will the Canon dare to declare, that his "views" or those of his school are the only true ones! that only his school represents true science? Certainly not. It would be too great a "*petitio principii*" for "a private theologian without infallible authority."

But that "*impreteribilmente necessaria*" liberty, what does it mean? Physical liberty, yes, common sense teaches that, and no theologian, no Pope will deprive him of it. Moral liberty? The liberty of interpreting without being embarrassed by any law? No. If that be rigorously necessary, then the only system worthy of the human intellect is absolute Rationalism. Are Catholics free in the search of revealed truth, which is the object of Theology?

By no means. It come to us from only one source, and in presence of a truth, propounded by the Church, we need no longer "search;" we have only "*redigere intellectum in captivitatem fidei*," as the great Apostle declares. The knowledge of faith, i. e., of revealed truth and religion rests essentially upon the virtue of faith, upon that faith, which is commanded "*fides imperata*"—to man by the divine authority of God and His representatives on earth.

The obedience of a Catholic with regard to the supreme authority of the Church, is reasonable, because he submits himself to divine authority. It is a supernatural virtue, because this same divine authority is its motive, and divine grace its support; it is really Catholic and perfect when it is absolute, when it frankly accepts every decision of this authority. This perfect obedience has always been, as Leo XIII. says, "the distinctive note of a good Catholic." Moreover this obedience preserves the intelligence from error; it aids man as a "*stella reatrix*" even in the study of human sciences, leads him safely to truth and consequently to *true liberty*, according to the divine saying: "*veritas liberabit vos.*"

What does Canon Bartolo mean when he speaks of: "the private theologian without infallible authority?" To whom does he address himself? As to theologians who attribute to themselves "infallible authority," we discover only those who do not submit to the decisions of the magistracy of the Church, and who consequently believe themselves infallible, not her; who would have the Church listen to them rather than that they should learn from her. And the theologian who puts in practice the "liberty" of ignoring, contradicting, and even falsifying¹ doctrines defined by the teaching Church, certainly believes himself superior to any criticism of a private theologian.

But every private theologian has most assuredly the right of denouncing such an abuse of "theological liberty," and of

¹ The following articles will furnish a few examples of this "Liberty."

preventing the betrayal of the divine rights of the Church when they are lessened under the pretext of defending those of "Humanity." He certainly will not accomplish his aim by simply opposing his own "opinions," or the "opinions" of any school whatever to his liberal colleague. But he may prove that certain doctrines are either not conformable or even contrary to a teaching, with respect to which there is no other "liberty" left to a Catholic but that which honors him most, namely, filial submission.

Our platform in every discussion with a *catholic theologian* is the following: "Summus est magister in Ecclesia Pontifex Romanus. Concordia igitur animorum sicut perfectum in una fide consensum requirit, ita voluntates postulat Ecclesiae Romanoque Pontifici perfecte subjectas atque obtemperantes ut Deo. Perfecta autem esse obedientia debet, quia ab ipsa fide præcipitur, et habet hoc commune cum fide, ut *dividua* esse non possit: imo vero, si *absoluta* non fuerit et numeros omnes habens, obedientiae quidem *simulacrum* relinquitur, *natura* tollitur. Cuius modi perfectioni tantum christiana consuetudo tribuit, ut illa *tanquam nota internoscendi catholicos et habita semper sit et habeatur.*" (Leo XIII, Encycl. "Sapientiae Christianae.")¹

(To be continued).

J. SCHROEDER.

¹ The Pope quotes the following beautiful words of St. Thomas: "Manifestum est autem quod ille, qui inhæret doctrinis Ecclesiæ tanquam infallibili regulæ, omnibus assentit, quæ Ecclesia docet: alioquin, si de his, quæ Ecclesia docet, *quæ vult tenet, et quæ non vult non tenet*, iam non inhæret Ecclesiæ doctrinæ sicut infallibili regulæ, sed *propriæ voluntati.*"

TITULARS IN JULY.

I. VISITATION OF THE B. V. MARY (JULY 2d).

Jul. 2, Dupl. 1. cl. sine ulla com. De Octava fit 4. et 7. Jul. et Oct. celebratur 9. Jul. Reliq. dieb. fit ejus com. except. 5. Jul.

Pro Clero Romano, com. Oct. singul. dieb. et fest. Prodig. B. M. V. permanent. transferend.

II. FEAST OF THE PRECIOUS BLOOD (JULY 5th).

Jul. 5, Dupl. 1. cl. Com. Dom. tant. De Octav. fit 7. 9. et 11. Jul. et Octava celebrat. 12. Jul. cum com. S. Joan. Gualb. Dom. et SS. Mart. Reliq. dieb. fit com. Oct.

Pro Clero Romano, ut supra cum com. Oct. singul. dieb.

III. SS. CYRIL AND METHODIUS (JULY 5th).

Jul. 5, Dupl. 1. cl. Com. Dom. transfert. fest. Pretios. Sang. in 6 Jul. et de Oct. SS. Ap. fit ut simplex. De Oct. fit. 9. et 11. Jul. et Oct. celebrat. 12. Jul. unde permanent. transfert. S. Joan. Gualb. in 21. Jul. Reliq. dieb. commemor. Oct.

Pro Clero Romano, Fest. Pretios. Sang. transfert. in 6. Jul. et Fest. S. Joan. figitur 7. Sept.

IV. ST. KILIAN (JULY 8th).

Jul. 8, Dupl. 1. cl. S. Elizab. transfert. perman. in 9. Jul. et S. Henric. in 21. Jul. *Pro Clero Romano* S. Elizab. in 7. Sept. et S. Henric. in 13. Sept. In Calend. commun. fit de Oct. 11. Jul.

V. ST. BONAVENTURE (JULY 14th).

Jul. 14, Dupl. 1. cl. cum oct. de qua fit com. sing. dieb. et Oct. celebrat. 21. Jul. cum com. S. Prax. *Pro Clero Romano* S. Alexius ulterius figend. in prima die libera.

VI. ST. HENRY (JULY 15th).

Jul. 15, Dupl. 1. cl. cum oct. de qua fit 21. Jul. et Octava celebrat. 22. Jul. ex qua permanent. movend. S. Maria Magd. in 27. Jul. *pro Clero Romano* autem in 7. Sept. vel aliam diem de se liberam.

VII. OUR LADY OF MOUNT CARMEL (JULY 16th).

Jul. 16, Dupl. 1. cl. cum oct. de qua fit 21. Jul. et Oct. celebrat. 23.
Jul. ex qua perman. movet. S. Apoll. in 27. Jul. *pro Clero Romano* in 7. Sept.

VIII. ST. VINCENT OF PAUL (JULY 19th).

Jul. 19, Dupl. 1. cl. com. Dom. De Oct. fit. 21. Jul. et ejus com.
singul. dieb. except. 25. De die Octava fit ut simplex.
Pro Clero Romano S. Symmach. figend. 13. Aug.

IX. ST. MARY MAGDALEN (JULY 22d).

Jul. 22, Dupl. 1. cl. cum oct. de qua fit 27. Jul. et cujus com. omit-
tit. 25. et 26. Jul. De die Octava fit. 29. Jul. ex qua movetur
S. Martha in diem seq.
Pro Clero Romano, S. Felix figend. 7. Sept.

X. ST. LIBORIUS (JULY 23d).

Jul. 23, Dupl. 1. cl. S. Apoll. transfert. in 27. Jul. et de Oct. quæ
non commemor. 25. et 26. Jul. fit 27.
Pro Clero Romano, S. Apollinar. transfert. permanent. in 7.
Sept. et S. Martha ulterius in primam diem de se liberam.

XI. ST. FRANCIS SOLANO (JULY 24th).

Jul. 24, Dupl. 1. cl. cum oct. quæ non commemor. 25. et 26. Jul.
De ea fit. 27. et 30. Jul. et de die Oct. fit. 31. Jul. ex qua
permanent. movetur S. Ignat. in 9. Aug.
Pro Clero Romano, com Oct. per omn. dies except. 25. et
26. Jul. S. Ignat. movend. in 7. Sept.

XII. ST. JAMES THE GREAT (JULY 25th).

Jul. 25, Dupl. 1. cl. cum oct. quæ non commemor. 26. Julii et de
qua fit 27. et 30. Jul. Fest. S. Petr. movend. in 9. Aug. et
pro Clero Romano in 7. Sept.

XIII. ST. ANN (JULY 26th).

Jul. 26, Dupl. 1. cl. cum oct. de qua fit 27. et 30. Jul. et ex cujus
Octava S. Alph. movend. in 9. Aug. *Pro Clero Romano*, S.
Stephan. movend. in 7. Sept.

XIV. ST. IGNATIUS (JULY 31).

Jul. 31, Dupl. 1. cl. cum oct. quæ commemoratur per singul. dies et
 cujus Octava celebratur 7. Aug. unde perpetuo movend. S.
 Cajetan. in 9. Aug. *pro Clero Romano* in 7. Sept. nisi jam
 superius fixus.

H. GABRIELS.

CONFERENCE.

Devotions during the Night.

Qu. Is it forbidden on Holy Thursday night to have lay-people in a quasi-parish watch and pray *all night* in the Chapel of the Repository? In the Chapel there is Mass said and a regular Tabernacle with key.

I know what De Herdt and Wapelhorst say, but I don't conclude from them that such a watch is forbidden. You would greatly oblige some of the readers of your Review if you would decide a controversy on the subject.

Resp. It is contrary to general ecclesiastical discipline to have the churches or chapels, where the Blessed Sacrament is kept, open during the night. For exceptional cases, such as the Forty Hours Prayer and the Midnight Mass at Christmas, we have special legislation, whilst all customs in the matter are referred to the jurisdiction of the Ordinaries. St. Charles in different parts of his *Acta Ecclesiæ Mediol.* prohibits in general all kinds of devotions, processions, etc., during the night. Even where the Forty Hours adoration is continued uninterruptedly, the doors are to be kept closed, and only men to be admitted and they are to request entrance by knocking. In the chapels of Nuns where the Blessed Sacrament is to be kept in the Tabernacle during the night, the religious are free to remain in adoration all night but they may not admit any strangers to the chapel before day-time.

“Quum Oratio noctu celebratur, ne propterea Ecclesiæ ostia pateant; sed clausa, pulsantibus et ad orandum convenientibus, etiam singulis, aperiantur: verum ne noctu fœminis orandi stata hora aditusve in Ecclesia detur.”—“In ecclesiis Monialium, quum Oratio hæc celebratur, nemo prorsus noctu in illam ad orandum intromittatur; verum ibi SS. Sacramentum per noctem in Tabernaculo majori repositum, Moniales solum ab interiori Ecclesia adorantes, nocturno eo tempore per statas horas in Oratione perseverent; summo vero mane iterum e Tabernaculo illud depromatur.”¹

Whilst this restriction refers directly to the public adoration of the Blessed Sacrament it sufficiently indicates the spirit of the Church. In practice it would probably be difficult to keep up a custom of public adoration during the night of Holy Thursday, as long as women are to be excluded from such devotions; and a prudent bishop would hardly sanction the introduction of a pious custom which is at once exceptional and likely to be scantily attended. However, there are cases where the Ordinary would find ample guarantee that such devotion is productive of good fruit. It certainly belongs to him to sanction expressly a deviation from received discipline in the Church, whatever the zeal and love for the Blessed Sacrament in individual cases may suggest. We believe the usual formula of the S. Congregation would apply in general: *Non probari, utpote extra communem Ecclesiarum consuetudinem.*

Cure of Altar Wines.

We have on several occasions treated of the manufacture and preservation of Altar wines, and we gave in their proper places such decisions of the S. Congregation as had been published. For the following answers of the S. Office of the Inquisition to the Bishop of Carcassone we are indebted to a recent number of the *Nouvelle Revue Theologique*.

¹ Act. Conc. Med. iv. p. 2.

Illustrissime ac Reverendissime Domine, Litteris datis die 8 februarii currentis anni exponebas :

Ad vini corruptionis periculum præcavendum duo remedia proponuntur :

1. Vino naturali addatur parva quantitas *d'cau-de-vie*.

2. Ebulliat vinum usque ad sexaginta et quinque altitudinis gradus.

Atque inde quærebas utrum hæc remedia licita in vino pro sacrificio Missæ, et quodnam præferendum.

Feria IV. die 4 currentis mensis Emi DD. Cardinales Inquisitores generales respondendum mandarunt :

Præferendum vinum prout secundo loco exponitur.

Et fausta quæque Tibi precor in Domino. Amplitudinis Tuæ.

Devotissimus et addictissimus.

Romæ, die 8 Maji 1887.

J. D. ANNIBALE.

Interruption of a Low Mass in order to celebrate Solemn Mass.

Qu. Sometime ago, on a Sunday, I was saying a private mass, when notice was brought to me just as I had begun the "Introit," that the priest who was to sing the late mass was ill and requested me to take his place, since there was no one else in the house fasting who could have done so. For the moment I was doubtful what to do. There were some people in the Church attending my mass, and to break off the Holy Sacrifice would have appeared strange to them and perhaps scandalized some. Hence I thought it better to go on with the mass, and, not taking the ablution, to make use of the privilege of "duplicating," assuming that under the circumstances the permission of the Ordinary might be taken for granted. Could I have interrupted the first mass and left the altar? And up to what point in the mass would such an interruption be allowed, if at all? or was it better to "duplicate?"

Resp. According to a Decision given by the S. R. C. (July 3, 1869) in a similar case, it would have been legitimate to break off the mass. This interruption might take place for

sufficient reasons any time before the Consecration. The S. Congregation emphasizes the fact that it would not be proper (non expedire) to duplicate under such circumstances, but that the people in the church should be informed regarding the accident and asked to return for the late mass, in order to fulfill the Sunday precept if possible. We append the *Dubium* and answer of the S. Congregation.

DUBIUM.

An liceat Sacerdoti, qui in ecclesia publica Dominica die privatam Missam celebrat, altare relinquere ad *Kyrie Elcison* omissis aliis Missae partibus ut Missam solemnem cantare possit, ad supplendum loco sacerdotis qui subito et inopinate impeditur, quominus hanc solemnem missam pro populo celebret vel an in tali aut Simili casu congruentius expediat Apostolico Indulto uti bis celebrandi in die de quo graviter oneratur conscientia Episcopi?

S. R. C. respondit: Ad primam Dubii partem in casu exposito licere Missam relinquere, dummodo adstantes moneantur; ad secundum partem non expedire. (Decret. auth. 5440 ad I.)

The Mass of Holy Saturday when the functions of Holy Thursday have been omitted.

Qu. Is a Parish priest allowed to celebrate on Holy Saturday "secundum Missale" i. e. blessing the water etc., if he has been hindered from celebrating on Holy Thursday?

Resp. The omission of the celebration on Holy Thursday would not be a reason for omitting the functions of Holy Saturday, provided they can be carried out with the essential solemnities prescribed by the Ceremonial, with a sufficient number of clerics assisting. To the question "*An Ecclesia Parochialis alligatur ad functiones Sabbati Sancti juxta parvum Ceremoniale s. m. Benedicti XIII, si sufficienti Clero destituatur,*" the S. C. answered "*Affirmative* et servetur in omnibus solitum juxta parvum Ceremoniale Benedicti Papae XIII. (Decr. n, 5132 ad V).

As regards strictly *private* masses it is different; for whilst a low mass may be said on Holy Thursday where the functions of the day cannot be carried out in full, provided the special permission of the ordinary be obtained each year for this purpose, private masses are forbidden on Holy Saturday unless a Pontifical Indult allow them for extraordinary reasons. Gardellini, in giving a reason for the latter prohibition, distinguishes Holy Thursday, as a *liturgical* feast, from Good Friday and Holy Saturday, as *aliturghical* feasts. (Cf. Nota ad Decret. 4583, June 31, 1821, where private masses on Holy Saturday are strictly interdicted). The services of the latter two days are characteristic of mourning over the dead Christ. Only the *latter* part of the Holy Saturday functions anticipates the joy of Easter, and though the Mass is celebrated before noon, it really belongs to the night. Formerly the services of Holy Saturday began later and were much longer, so that Mass was not commenced until after sunset when the time for First Vespers of Easter had actually begun. Hence we read in the "Communicantes" of the mass on Holy Saturday the words "*noctem* sacratissimam celebrantes Resurrectionis." This would have certainly no application in private masses celebrated in the morning before the "Gloria" has been intoned in principal Churches.

The Stipend for the Second Mass.

Qu. May a priest saying two masses accept a stipend for the second?

Moralists generally say he may not. But I have heard it argued that he could do so with a safe conscience, *unless the decree forbidding it has been officially promulgated in his diocese*. This reasoning is based on the following extract from the "Elements of Moral Theology" by A. J. Haine, a Louvain Professor: "Nulla exstat lex generalis quæ hoc stipendium prohibeat. Quare declarationes Romanæ an. 1845, 1858 et 1862 stipendium accipere vetantes (exceptis missis in Nativitate Domini, et, in quibusdam Hispaniæ locis, in die Commemorationis omnium fidelium defunctorum celebratis, ubi stipendium accipere licet)

cum non fuerint promulgatæ sub forma legum generalium, non obligant nisi in diocesibus pro quibus fuerunt latæ, vel in quibus episcopi eas obligatorias declararunt.”

Hence, please, answer the following :

1. Do these Declarations require *formal promulgation* in a diocese, in order to become binding therein ?

2. May a priest follow with safe conscience the doctrine above quoted ?

3. Does the condition of the priests in the United States, where there are but few, if any canonically erected parishes affect this prohibition ? Or in other words may a priest who is not bound *ex justitia* to say either mass for his people and who is permitted to say two masses on the same day, accept stipends for both ?

Resp. We have not at hand the work of Haine referred to ; but assuming that the quotation, as given above is correct, the learned author is certainly in error and that under several heads.

In the first place the Declarations of the Roman Congregations to which he refers as lacking binding-force, because they were never promulgated in the form of general laws, are *not the only ones* which have reference to the subject. Secondly, the principle that a general disciplinary law such as is implied in the Declarations of which the Louvain author takes notice, require promulgation in each particular diocese before having binding-force, is erroneous and not endorsed except by some of the older theologians. A law must of course be known before it can bind in conscience, but it may bind as soon as it is known to have issued from proper authority. Such are the disciplinary decrees published by the Holy See generally. An exception occurs in cases where these decrees come in collision with special jurisdiction or particular rights without mentioning expressly whether these are to be retained or not. Under such circumstances a Bishop may for the time being suspend the carrying out of the ordinances if he deem that it would interfere seriously with the established order of things and create injury to the common interests. In the meantime he is to present the difficulties to the

Holy See and await a definite answer as to the obligation of carrying out the law in his diocese. "Erant," says Lemkuhl (Theol. Mor. vol. I, n. 125.), qui putarent leges R. Pontificis disciplinares indigere promulgatione in singulis diocesibus, ut ibidem obligare inciperent. At hoc, nisi ex voluntate ipsius R. Pontificis est, nullatenus potest requiri," etc. He then gives the reason, on which it is not at present within our scope to dwell. If there were no other Declarations of the Holy See in regard to this matter, except those to which the author cited refers as lacking the essential of promulgation, it might be asked whether these can be called disciplinary laws issued by the Holy See. We have not the least hesitation in asserting the affirmative. Any one who will read the Constitution of Benedict XIV. to which Haine refers, although it is addressed to the Spanish Bishops exclusively, will see that he takes for granted the existence of a general law in regard to receiving only one stipend by him who celebrates more than one mass a day. He speaks of a contrary custom everywhere on Christmas day (which still exists) and on All Souls-day (in the Spanish Dominions). The latter custom he does not allow to be adopted by any one thenceforward, although he permits those who had received a double stipend up to that time, on All Souls-day, to continue the practice as it had become part of their sustenance and there was no danger of its giving scandal. All this contains the recognition of a general law; otherwise, what would the exceptions mean. But he expresses this law in very definite terms in some of his other legislative works which give norms of discipline, not to any local but to the entire church. Thus in his "De Sacrificio Missæ" (III. c. 5.) he says: Moneant Parochos, quibus facultatem iterum eadem die secundam missam celebrandi concesserunt, *ne eleemosynam vel stipendium a quovis et sub quocumque prætextu pro ea percipiant.*

Who first made this law, matters very little. It exists, is repeated by different Pontiffs and enforced by successive decrees of the S. Congregations. A late circular of the S. Con-

gregation of Propaganda refers to it as resting upon *universal practice*: “Ex praxi generali presbyteris non concedi eleemosynam recipere pro secunda missa—etiamsi de illis agatur qui parochiali munere instructi ideo stipendium pro prima missa nequeunt obtinere, quod eam pro populo applicare teneantur.” The instruction containing this passage, is addressed by the S. Propaganda to missionary priests throughout the world and bears the date 24 May, 1870. In concluding, it sums up the points to be observed in regard to using the privilege of “duplicating.” Among them is the following (IX): *Neque posse recipi eleemosynam pro missis iteratis, nisi id auctoritate apostolica sit indultum.* (Cf. Decr. authent. Muehlb. Suppl. II, Missionar. facult.)

It will have been noticed in the above citation from this letter of the S. Propaganda, that where the parish priest is obliged “ex justitia” to offer one mass for his flock, he cannot receive a stipend for the other. Where this obligation does not exist a priest saying two masses may receive a stipend for one. We quote from Adone (Synopsis Canonico-Liturgica Lib. III, c. IV, n. 1003): Vicarii aut alii sacerdotes curam animarum non habentes, quando bis in die celebrant, secundam missam pro populo applicare non tenentur, *firma semper prohibitionem recipiendi eleemosynam pro secunda missa.* (S. C. Concil. 14 Sept., 1878.)

From the foregoing we therefore answer the queries of our Rev. Correspondent:

1. The Declarations to which Prof. Haine refers require no formal promulgation; and even if they did it would not establish his contention, because there are other declarations, and later than those mentioned by him, which have undoubted binding-force for us, inasmuch as they are directly addressed to Bishops in missionary countries.

2, and 3. Certainly not.

The late Encyclical on the Labor-question.

We defer the late Encyclical of the Holy Father on the social question to our next number, in order to print simultaneously with it the first article of a Commentary on the important document, showing its special bearing upon American society and politics. The series will be from the pen of the Rev. René Holaind, S. J., whose studies on the question of Labor and Socialism are already known to the reading public.

BOOK REVIEW.

READINGS AND RECITATIONS FOR JUNIORS. Compiled by Eleanor O'Grady.—New York, Cincinnati, Chicago: Benziger Bros., 1891.

The author introduces her work with the following brief preface: "The selections in this little book have been made with the greatest care, and will, we trust, impress lessons of Beauty, Truth and Virtue." We can only echo this statement as true without exaggeration. The collection bears the stamp of conscientiousness and good judgment and endorses the favorable opinion elicited from competent sources by the lady's former publication "Aids to Correct and Effective Elocution."

THE MINISTRY OF CATECHIZING by Monseigneur Dupanloup, Bishop of Orleans. Translated into English. By E. A. Ellicombe. With a portrait of the author.—Benziger Brothers. New York, Cincinnati, Chicago, 1891.

Somewhere in the life of Bishop Dupanloup it is related that, on his becoming a member of the French Academy, the gentleman who introduced him to the illustrious body representing the best minds in France, said, that if his candidate merited the distinction bestowed on him, by reason of his literary ability, those who could remember him as the Catechist at the church of the Madeleine, whither he had drawn old and young by his charming instructions, would no doubt gladly award him the present high honor if it were for no other reason than his matchless ability as a teacher of the sacred truths to the young. Dupanloup himself valued no work so much as that of catechizing children. He

possessed an all-absorbing attraction towards the Little ones of Christ. This singular affection never deserted him to his old age, and to it he owed in large measure that later success which made him a powerful factor in the political and social world of France, for he found at his command a generation of strong and active minds whom he had trained in the defence of the Catholic faith from their infancy. If his efforts did not overturn the all too strong element of infidelity in his native land, it often baffled and greatly weakened the radical efforts at destruction of religion by the godless faction which is unhappily still in the ascendancy among the ruling party of France.

But Dupanloup's work was not all the effect of a natural attraction. He thoroughly understood the value of early impressions in shaping the later life of the young. He realized that success in this, as in most other spheres, is the result of careful and unremitting labor. This he emphasizes in his address to the young clergy of his diocese, at a time when the experience of a long and fruitful life in the ministry has taught him the value not only of words but of the means to be employed in snatching souls from the perils of our day.

"The Catechism" he says in his dedication of the present work, "is our great duty, and for my own part, it has always been my sweetest and dearest labor, and since I have been among you it has been my chief and most constant care. . . . I am not giving you mere theories and systems, but something which is actually practised. . . . All my life I have been either doing the work of the Catechism, or others have been doing it under my direction. Well, all this collected practice and experience will be brought out in the Discourses which form this volume."

The work is divided into six books. The first contains the principles, the second the methods to be employed. Next follow explanations of the various kinds of catechetical instruction with suitable illustrations of the matter. The entire fourth book deals with the manner of preparing the children for their first Holy Communion. The later stages of Christian doctrine are developed in the treatises concerning the "Catechism of Perseverance." Much additional information is to be gathered from the chapters of "Experiences" and the "Letters" with which the volume concludes.

But in giving an outline of the Contents we cannot convey the spirit of unction which these Conferences breathe and the lively interest which

they are calculated to inspire in the reader. Next to the publication of the Stonyhurst series of Philosophy, we do not know any book published by the Benziger Brothers of late years, which is apt to do so much good in our Seminaries or to shape into a systematic study for the young clergy, the popular teaching of fundamental truth.

EXERCITIEN ZUR VORBEREITUNG AUF DEN EMPFANG DER HEILIGEN WEIHEN. Von Dr. Joseph Mast.—Regensburg, New York und Cincinnati: Fr. Pustet. 1891.

This is an exhaustive devotional treatise on the sacred orders of the holy Ministry, and at the same time a practical guide for the worthy reception and performance of the sublime functions which lead up to and culminate in the Catholic priesthood. The author writes with the experience acquired by the habit for years of preparing Seminarists for the ordinations. The book will serve as an excellent manual during the Retreats and at all other times in the life of ecclesiastics, to animate their zeal and inform their minds.

LETTERS OF ST. ALPHONSUS MARIA DE LIGUORI. Translated from the Italian. Edited by Rev. Eugene Grimm, C. SS. R. Part I. General Correspondence. Vol. I. New York, Cincinnati, Chicago: Benziger Brothers. 1891.

This volume, which is the first in the series of Letters by the Saint, covers a space of thirty-one years and includes his correspondence with the members of his Institute, with ecclesiastics, and with persons of the world in every rank of society. They are of a more or less private character, dealing with the spiritual condition of individuals or the communities which were under his special direction. The Italian editor classes the letters under the head of "General Correspondence," as distinct from what he terms "Special Correspondence," which is to contain the letters referring to the works of the Saint, the official letters written during his episcopate, and those which are properly called Pastorals. In other respects the chronological order is observed in the arrangement of the letters. There will be altogether five volumes of correspondence, the last containing an index.

The particular value of the letters before us lies in the fact that they contain not only practical rules for the guidance in the spiritual life of nearly every class of persons, but that they picture to us the saint as only letters from his own hand could do it. Their great number, ranging over a space of more than an ordinary life time; their character which

breathes, as was essential, the utmost sincerity; the variety of topics which called them forth, and the difference of the persons to whom they were addressed, all this could not but tend to bring out the inmost soul of one who, had he followed his natural bent would have remained hidden from the world and certainly never meant to speak his own praise. We see there the father who loves his children, but whose practical wisdom is not influenced by any merely human affection so as to take a partial view in measuring their true benefit. Indeed nothing is so remarkable in these letters as the burning love for souls which also characterized the actions of our saint. Such love is ever identical with true wisdom. It is forgetful of self and thence arises that simplicity of expression which likewise strikes us in the writings of the saint.

The notes added to the late Centenary edition in Italian have also been incorporated in the English translation made through the exertions of the lamented Father Grimm whom God has since the issue of these volumes been pleased to call to his reward. After what we have had occasion to say concerning the former issues of the present Centenary edition we need not add anything further in commendation of this great and useful work.

BOOKS RECEIVED.

- LIFE OF ST. ALOYSIUS GONZAGA, S. J.** Edited by Rev. J. F. X. O'Connor, S. J. Written by the Students of Rhetoric, Class of '92 of St. Francis Xavier's College, New York City. Tercentenary Edition.—St. Francis Xavier's College. 1891.
- MIXED MARRIAGES.** Their Origin and their Results. By Rev. A. A. Lambing. Fourth edition, revised and enlarged.—Notre Dame, Indiana: Ave Maria Press.
- A SERIES OF PLAIN SERMONS ON MIXED MARRIAGES.** By Rev. A. A. Lambing.
- THE PIONEER FRENCH IN THE VALLEY OF THE OHIO.** Read before the U. S. Catholic Historical Society, New York. By Rev. A. A. Lambing,
- READINGS AND RECITATIONS for Juniors.** Compiled by Eleanor O'Grady. New York, Cincinnati, Chicago: Benziger Bros. 1891.
- THE MINISTRY OF CATECHIZING.** By Monseigneur Dupanloup, Bishop of Orleans. Translated into English. With Portrait of the Author.—Benziger Bros. 1891.
- CATHOLIC BELIEF.** A short and simple exposition of Catholic Doctrine. By the V. Rev. Jos. Faa di Bruno, D. D. Author's American Edition. By Rev. Louis A. Lambert. (One hundredth thousand).—Benziger Bros. 1891.
- EXERCITIEN zur Vorbereitung auf den Empfang der hl. Weihen.** Von Jos. Mast. Weiland Spiritual im Clerical Seminar zu Regensburg.—Regensburg, New York and Cincinnati: Fr. Pustet & Co. 1891.
- DAS VERBORGENE LEBEN JESU CHRISTI als Vorbild fuer unsere Selbstheiligung.** Erwaegungen von P. Geo. Patiss, S. J.—Fr. Pustet & Co. 1891.
- CHURCH GUIDE** for the members of the Immaculate Conception Parish.—Conception, Mo. Abbey, New Engelberg.
- SHORT LINE TO THE ROMAN CATHOLIC CHURCH** By Rev. J. W., Book, D. D. Second edition. Published by the author. Cannelton, Perry Co., Ind. 1891.
- CALENDAR OF THE CHURCH OF THE SACRED HEART.** Worcester, Mass. (Sacred Heart Number).
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THE ENCYCLICAL "RERUM NOVARUM."

I.

THE ENCYCLICAL AND SOCIALISM.

Importance of the Encyclical.

SELDOM has a document emanating from one of the rulers of the world, or even from the highest moral authority on earth, created so deep a sensation as that which is caused by the encyclical *Rerum Novarum*. The powerful Hohenzollern, the devout Hapsburg, and the President of the French Republic, whom none will suspect of clerical bias, have thanked the Pope for his eloquent assertion of the claims of poverty, of the duties of wealth, and of the rights of eternal justice. In these acknowledgments of the benefits conferred upon mankind, are we to see nothing more than the courteous expressions of personal regard? No! the men who have read carefully the signs of the times give far more significance to these official tokens of respect. The whole social order is threatened; and the rulers of men feel that they cannot cope with the impending difficulties. It is true that they wield powerful weapons; but these weapons may fall at any moment into the hands

of the mob. Physical force is inadequate, moral force indispensable; and Rome is the moral centre of the world. Rome has spoken; and the cause of order is strengthened by a moral force which pervades all the parts of Christendom.

“The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings, legislatures, and sovereign princes, all are occupied with it,—and there is nothing which has a greater hold on public attention.” Such are the words of the Holy Father.

In Europe, where the antagonism between capital and labor is well-marked and unrelenting, where the hatred of the disinherited towards the wealthier class is both intense and bitter, none can fail to understand the meaning of these solemn words; but in this country, where no immediate conflict of a bloody character is apprehended, we might possibly be disposed to let the warning of the Pope remain unheeded. On the part of the laity, this would be a serious error; but on the part of the clergy, it would amount to a grievous dereliction of duty. Every priest has a moral influence which he can scarcely realize. Both rich and poor come to him for comfort and guidance, both expect to learn from him their moral and religious obligations. He must show the working-man that he loves him as a brother, but without holding up delusive hopes or winking at communistic principles. He must treat the employer with due consideration,—for he must be all in all to win all to Christ,—but without minimizing the duties of wealth or blinking the abuses which often accompany its possession. The priest cannot be either a demagogue or a servant of Mammon. To follow the *media via*, without ever swerving from it, is not always an easy task, requiring as it does, from God’s minister a thorough understanding of the principles which must rule the intercourse of rich and poor, employer

and employee. The encyclical is not only the most authoritative, it is also the most masterly exposition of those principles. It must not merely be read, but studied, until its teachings are thoroughly assimilated. Moreover the success of our ministry requires unity of thought and harmony of action. Should we waste a part of our energy in profitless conflicts, our prestige would fail, and our authority would cease to be respected. Where shall we seek the source of our common inspiration and of Catholic unity, but where Christ Himself has placed the centre of Catholic teaching and Catholic jurisdiction?

Authority of the Encyclical.

Is this pontifical utterance a document *ex cathedra*? A theologian might hold the affirmative, and bring very good reasons to the support of his opinion. Let us apply the tests given by the Vatican Council, Session IV. and Chapter IV. First, Leo XIII. undoubtedly speaks as the Head of the Church and in order to fulfil his exalted functions. Secondly, the Pope addresses the whole Church through the divinely appointed teachers (*venerabilibus fratribus . . . universi orbis*). Thirdly, he proclaims truths which unquestionably belong to morals, (*Cum et religionis custodia et earum rerum quæ in Ecclesiæ potestate sunt, penes nos potissimum dispensatio sit . . . Ecclesia est, quæ promit ex Evangelio doctrinas, quarum virtute etc. . . . Eadem est quæ non instruere mentem tantummodo, sed regere vitam et mores præceptis suis contendit*). Fourthly, the doctrine which the Holy Father proclaims is to be held by all; for he plainly says that by being reticent he would seem to neglect his high trust (*officium neglexisse videamur*). He speaks with full authority (*plane jure nostro*), bearing in mind the cause of the Church and the salvation of all (*salute omnium*); he wants those principles to be carried into practice at once and by all (*Accingendum ad suas cuique partes, et maturrime quidem*).

There seems to be a strong case on the affirmative side, yet the absence of the formulas which are commonly found in definitions; the forbearance of the Pope, who does not explicitly condemn any definite proposition; the general tone, which is rather argumentative and philosophical than imperative and dogmatic,—all these cast a doubt, not on the certainty of the doctrine, but on the intention of the Pope to define it. We will not attempt to solve the question. To those whom God has made the custodians of the Catholic belief must be left the final settlement of the doubt.

Were it proven that the encyclical is a document *ex cathedra*, it would not follow that all the parts of it are defined. Theologians tell us that the infallibility of the Church does not throw its mantle over all the parts of a document where a final judgment is recorded. The reasons which have led to the decision, mere explanations, incidental matters, things mentioned *obiter*, must be received with great respect, owing to the source from which they emanate; but they are not, as a rule, supposed to be defined. On the other hand, if it be assumed that the Sovereign Pontiff proposed the doctrine without *defining* it, it does not follow that it can be questioned by true Catholics, *absque ulla catholicæ professionis jactura*. (We borrow the words from the Encyclical “Quanta Cura,” issued by Pius IX., December 8, 1864). The Pope undoubtedly states it as the teaching of the Church, and of that teaching, he is the authoritative exponent, *testis authenticus*. Moreover, we must bear in mind the solemn warning contained in the last lines of the dogmatic constitution “De Fide Catholica,” which was solemnly promulgated on the 24 day of April, 1870.

“As it is not enough to shun heretical depravity, unless those errors be carefully avoided which approach heresy more or less closely, we warn all the faithful of the duty which binds them to observe all the constitutions and decrees in which false opinions, not here mentioned explicitly, are proscribed and forbidden by the Holy See.” Thus

thanks to the infallible teaching of the Church, we stand on well defined ground; and if struggle we must, we know what is to be cast away, and what must be held unto death.

What is Socialism? From what Sources does it Spring?

Anything like a complete exposition of the nature of socialism would be impossible within the limits of this paper. We shall content ourselves with a few short definitions.

Communism is a system which does away with every kind of private property; its axiom is *Individual property is robbery*.

Socialism does not condemn every kind of individual ownership, but would transfer to the state all the means of production. Now, if we abstract from *Labor*, which is essentially individual, the means of production are the bounty of nature, and especially *Land*, and that part of wealth which is devoted to production, that is, *Capital*. Karl Marx advocates the nationalization of Capital; John Stuart Mill, the nationalization of Land.

There are many other forms of socialism which we need not describe in this paper, because the encyclical is not directed against them. Yet the Socialism of the Chair, or Professional Socialism, which is advocated by some professors of political economy, and which is substantially the same as state socialism, receives from the Pope a passing notice. This theory (improperly called socialism) advocates increasing the attributions of the state until the central power encroaches on family rights and individual liberty. It is sometimes called the System of Paternal Government, because, if it were carried into practice, the state would assume, with regard to its subjects, some parental rights and some parental duties. In the encyclical both communism and socialism, properly so-called, are thoroughly refuted, and principles are laid down which enable us to detect and avoid the errors of state socialism.

At the very outset, the Pope sums up the conditions, both social and economic, which have created an antagonism be-

tween capital and labor, and thereby have fostered the growth of socialism. First comes the extraordinary development of industry. To understand the influence of this factor, we must observe first that it has displaced the wealth centre. During the middle ages, most of the wealth consisted in land values: now it consists chiefly in fixed or circulating capital. The fertility of the land constituted national as well as private riches: now the output of factories denotes the rise and fall of individual and of public prosperity. Take the statistics of any great industrial or commercial nation, and it will be seen at once that the landed interest has lost its supreme sway. This means that country life, country labor, and country homes are exchanged for the questionable pleasures, the feverish activity, and the tenement houses of a crowded city. It means frequent gluts of the labor market, remorseless competitions, alternatives of wasteful prosperity and of hopeless indigence. Secondly, it has created a consuming thirst for riches, raised hopes that can never be fulfilled, and strewn the industrial field with countless victims that could not bear the strain which had been put upon them. No doubt, the rapid development of industry is in itself an excellent thing; it multiplies enormously the resources of a community. But it has its deceptions. Those who fail, through circumstances, through vice, or through want of thrift, think that society is all wrong; and when they are not checked by strong religious convictions, they turn socialists. The third cause is the rapid transformation of industry, *novis cunctes itineribus artes*. Modern industry is characterized, first, by the constant introduction of new inventions and new machines, with the natural consequence that labor also must be transformed, and that a good many laborers are unable to adapt themselves to ever-changing conditions; secondly, by the predominance of factory labor, with its attendant relaxation of family ties; thirdly, by an increasing division of labor, which rivets the workman to a dull and

monotonous task ; fourthly, by the concentration of capital, which greatly enhances its productiveness, but, by crushing competition, acquires a sort of irresponsible supremacy. Do not tell a workman who has lost a good position, owing to some new improvement, "My dear fellow, it will be all right in the end ; for all these changes develop production to an enormous extent." "Perhaps," he will answer, "but, in the meantime, distribution is all wrong. When we have the power we shall take good care of distribution."—That man is ready to accept the theories of socialism.

A fourth cause is found in the *altered conditions of master and workman*. Labor is no more considered as the fulfilment of a divine commandment, which brings in its train an interchange of services and a diffusion of wealth ; it has lost its dignity, and become an object of barter, *a commodity*, as economists call it. The employer thinks he has fully met the requirements of justice when he has paid the price agreed upon, in whatever manner he may have secured the contract : and, on the other hand, the workman thinks that a minimum of labor is all that can be required of him. Community of interest between master and workman is becoming the exception : hard bargaining is the rule. Moreover, the true notion of apprenticeship is fast becoming obsolete. The young workman does not see in his master one who stands *loco parentis*, but a sort of exacting despot, who wishes to wring out of a youngling as much cheap labor as possible. Mutual suspicion and mutual dislike spring up early, moral training is not there to correct these feelings, and a deep-seated antagonism is the consequence. Of course, the condition of affairs is not always as bad as we describe it, human kindness is not a thing of the past ; yet selfishness is a growing evil, and it accounts for the prevalence of many dangerous errors.

Next come the *enormous fortunes of individuals and the poverty of the masses*. We know that the condensation of capital is a necessity of modern industry ; we know also

that, in this country at least, the masses are not becoming poorer ; but yet it is true that sometimes the wealthy needlessly flaunt their wealth before the eyes of the poor, that those who are unable to keep up the struggle sink into hopeless destitution, and that the contrast between the extremely rich and the extremely poor is calculated to rouse the bitterest feelings and to conjure up the most dangerous theories.

The increased self-reliance and the closer mutual combination of the working population are excellent in themselves ; but if you take away the check of religion and morality, they become the sources of new dangers. The workmen are conscious of two things : they have the power of numbers, and if they could but save, and combine sufficiently, they might eventually secure, not individually but collectively, the preponderance of wealth. Out of the produce of a large enterprise, about forty-five per cent goes to pay the laborers, whilst the capital invested seldom reaps more than five per cent. It is true that combinations are commonly short-lived, that saving is extremely difficult, and that a concentration of savings sufficient to increase their capital offers almost insuperable difficulties ; yet these things are not absolutely impossible. The workingman knows it, and the dreams of socialism do not seem to him unreal.

We can but hint at some of the thoughts which the words of the Holy Father suggest. Whoever considers the matter carefully, and watches closely the course of events, will see how well-founded is the assertion, "The elements of a conflict are unmistakable." Two forces might ward it off,—a deep respect for moral laws, and a system of guilds permeated with Christian principles. But "moral deterioration" is going on. "The ancient workmen's guilds were destroyed in the last century, and no other organization has taken their place." Do not these last words suggest a remedy? The ancient guilds are probably gone forever, but Christian associations of workingmen, adapted to modern

conditions, are not only possible, but perfectly practicable. Some are already in existence. Either the clergy will help to mould them and will breathe into them the spirit of life or the workingmen will drift away from the Church, and become the prey of designing demagogues.

"By degrees it has come to pass that workingmen have been given over, isolated and defenceless, to the callousness of employers and the greed of unrestrained competition." Such is the result of the much-abused *Laisses faire*. So small is at times the margin of profit that the slightest miscalculation may cause the downfall of apparently prosperous enterprises; nor is it always without reason that capitalists declare that they cannot do more for their workmen without being distanced by unscrupulous or better equipped competitors. "The evil has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different form but with the same guilt, still practised by avaricious, grasping men."

The Church has never condemned a legal rate of interest, which is the natural and legitimate result of the transformation of wealth into capital; but usury, even when apparently checked by law, can assume many shapes under which it is not easily recognized. In order to make the just rebuke of the Pope better understood, let us tear away one of those hundred disguises. In some places the workmen are supposed to be paid regularly at the end of the month; but when the end of the month comes, they are told to wait a few days. In the meantime the money draws interest at the laborer's expense. Moreover, the workingman, having no money to purchase the necessities of life, is compelled to go to the company's store, or to other establishments that pay to the company a tribute which amounts to five or even ten per cent. Who pays that ten per cent? The workman. This form of usury may be uncommon, but it is not either impossible or imaginary, for we have seen it practised more than once. "A small number of very rich men have been

able to lay upon the masses of the poor a yoke little better than slavery itself." We believe that this yoke is not as heavy in America as in older commonwealths, yet it is galling enough to call for some remedy, and that remedy "must be quickly found."

Socialistic Nostrum both Unjust and Worthless.

"The remedy can be easily found," says the disciple of Marx. "Nationalize capital, that powerful instrument of production; let the state be both producer and distributor." "This would be robbery," answers the disciple of Mill, "all comes ultimately from the Land. Nationalize the Land and all will be well." Specious doctrines for those who are distanced in the race for wealth, but as unavailing as they are unjust. "Their proposals," says the Holy Father, "are so clearly futile for all practical purposes that if they were carried out, the workman himself would be among the first to suffer." For in order to better his condition, the workman must be able to lay aside some part of his earnings and to turn what he has saved into capital or invest it in land; moreover, he must feel perfectly certain that the little estate he has purchased or the little money he has laid by shall remain his own, to dispose of it as he may judge fit. Take away this security, tell him that when he shall have acquired either land or capital, the state will take charge of his earnings, and you take away from him, together with the hope of bettering his condition, the incentive to save, you have struck at the root of production. "The socialists, therefore, in endeavoring to transfer the possessions of individuals to the community, strike at the interest of every wage-earner, for they deprive him of the liberty of disposing of his wages, and thus of all hope and possibility of increasing his stock and of bettering his condition in life." To these words an economist would probably add that the state is, by its nature, a consumer, not a producer; that when a government attempts to produce, it is generally more waste-

ful, owing chiefly to the exigencies of politics, than a private company would be; that the produce is generally obtained by raising loans or taxes, and consequently cannot be truly said to be an accession to the capital of the country. Should the state own both land and capital, the most monstrous monopoly ever dreamed of would start into existence; private enterprises would be at an end, liberty would become a thing of the past, and civilization would begin a backward movement.

After showing that the workman would be the first to suffer if the dreams of socialism are ever realized, the Holy Father proves directly that its pretended panacea is, not only worthless, but contrary to justice. This part does not seem to need any explanation; it is a most lucid and powerful statement of the Catholic theology of the question. We may say, with his Grace, the Archbishop of New York: "The Sovereign Pontiff adopts the common teaching of theologians, and, so to say, canonizes it, making it the teaching of the Catholic Church."

There is, however, a point which requires special attention, both because it is not always sufficiently understood, and because it involves a principle which throws great light on the theory of right and on the laws of sociology.

The Holy Father proves first that the right of permanent domain, in land as well as capital, belongs to man, because, "possessing reason, it must be within his right to have things not merely for temporary and momentary use, as other living beings have them" but "to have them in stable and permanent possession;" and also because, "comprehending by the power of his reason things innumerable, and joining the future with the present, he governs himself by the foresight of his counsel. . . . Man's needs do not die out. . . . Nature therefore owes to man a storehouse that shall never fail." Then he makes the following important statement: "Nor must we, at this stage, have recourse to the state. Man is older than the state and he holds the right

of providing for the life of his body prior to the formation of any state."

Again, the Holy Father proves the right of ownership from the fact that man can *impress his personality* on land by effective occupancy, and from the nature of land considered economically, that is to say, as a factor of production. "For the soil which is tilled and cultivated with toil and skill utterly changes its condition. . . . That which has thus altered the soil, giving it new value, becomes so truly a part of it as to be in a great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's sweat and labor should be enjoyed by another? As the effects follow their cause, so it is just and right that the results of labor should belong to him who has labored." With a very simple alteration, this last reasoning might be extended to the so-called unearned increment. As the accident follows the substance, it is just and right that the accident should belong to him who owns the substance.

After observing that the Catholic doctrine fully justifies the common opinion and practice of mankind, the Pope derives another proof from the functions of man as head of a family, and then makes the following remark which completes the statement to which we have previously drawn attention. "Since the domestic household is anterior, both in idea and in fact, to the gathering of men into a commonwealth, the former must necessarily have rights and duties which are prior to those of the latter, and which rest more immediately on nature." The importance of these principles of natural law will be better understood when we devote our attention to the sociology of the encyclical.

The scriptural proofs have not been neglected by the Holy Father, but they do not seem to call for any special comment.

Let us conclude with the following words of the Sovereign Pontiff which are in perfect harmony with the teachings of standard economists: "Our first and most funda-

mental principle, therefore, when we undertake to alleviate the condition of the masses, must be the inviolability of private property."

R. J. HOLAND, S. J.

THE EIGHTH CENTENARY OF ST. BERNARD.

"Let us now praise men of renown, and our Fathers in their Generation.

Such as have borne rule in their dominions, men of great power—whose godly deeds have not failed: Good things continue with their seed.

Let the people show forth their wisdom and the Church declare their praise."

Ecclesiastic. Chap. xlv.

I.

THE present year marks the eighth centenary since the birth of St. Bernard of Clairvaux.¹ In an age of Saints St. Bernard was eminently the saint of his age. He stands as the central reflector of his time, the figure which, luminous with the light of divine charity, drew upon itself the eyes of the contemporary world and fascinated all classes in such a manner as to control and direct the confused and factious elements into harmonious activity for the common good. Like Gregory the Great, St. Bernard was practically the ruler, the judge of appeal in Church and State, whose counsels and will governed the powers of Europe during the twelfth century and, in truth, long after.

Yet, unlike Gregory, he was a poor monk, one who had

¹ Some writers place the date as doubtful between the end of 1090 and the early part of 1091. The Roman Calendar gives the feast of the Saint on the 20th August, which is the day of his death.

renounced the world in a way far more emphatic than the thousand solitaries who after his pattern sought the wilderness of Clairvaux, pledged by solemn vow never to look back. He enjoyed no rank or dignity which might have given him prestige with the great, or commanded the obedience of the masses whom he swayed at will. His early education had been wholly devoid of those elements of training which fit men for the world. He was an amiable child and intelligent and industrious; but according to his biographers there was about him a marked simplicity and he appeared continually drawn toward solitude. We find the same traits pronounced throughout his later life. He could hardly be induced to speak in public, although no one ever did so with greater success. One of the *opuscula* with which every ecclesiastical student is familiar, is a sermon delivered to the clergy of Paris, entitled "De Conversione ad clericos sermo." When the Bishop asked the Saint to address the priests of the city, he refused, saying, he did not want to appear in public unless necessity compelled him. But the next morning he sent word that he would do the Bishops will.¹ And then the poor monk undertook to chastise unmercifully the ambition and luxury of the metropolitan clergy.

In spite of all this he was deemed the oracle of his day and the most astute statesmen accounted their political wisdom as nothing aside of the deliberate and clear-headed counsel of the saint. There is an inscription upon the tomb of the Abbot Suger, friend of St. Bernard, which reads:

Rex per eum caute rexit moderamine regni:

Ille regens regem, rex quasi regis erat.

¹ Gaufridus factum narrat in libro V. de vita Sancti, num. 10: "Patrem sanctum, fines Parisiorum aliquando peragrantem, ut ad ipsam diverteret civitatem, episcopus Stephanus, et cæteri omnes qui pariter aderant, obnixè rogantes non poterant obtinere. Magno quidem zelo, nisi causa gravis urgeret, conventus publicos declinabat. Cumque vespere iter suum alias destinasset, mane, ubi primum locutus est fratribus, dicere jubet episcopo, quia Parisiis ibimus, ut rogasti. Conveniente igitur clero admodum copioso, etc."

This might be applied with double force to our saint who in large measure directed the government of the immortal prime minister of Louis VII. of France. His soft sweet voice (for his contemporaries have given him the name of ("mellifluous Doctor")) was capable of arousing the enthusiasm of all Europe to undertake a crusade which not only saved the states from revolution and anarchy, but shaped the restless energies of the nations into positive vehicles of Christian thought and a beneficent civilization, which raised the arts and sciences to a height which had been otherwise impossible.

And if we ask, whence came this marvellous power of a single man, without wealth or position or any claim which the world is accustomed to respect in those who attempt to rule its affairs? Cardinal Manning answers the question: "Not from the training and schooling of this world, but from the instincts, simplicity and penetration of a mind profoundly immersed in God, and from a will of which the fervor and singleness of aim were supernatural." Assuredly. This power, this elevation is not distinct from the true humility of the saints. It is a law in physics and morals alike, that he who would lift a thing, must get under. The worldly wise attend to the mechanism of things; they arrange springs which at a touch set the machinery in action. But if the spring refuse to yield, if some tooth break in the main wheel or some unforeseen element enters to disturb the movement, they are at a loss. St. Bernard's hand "was laid, not upon the mechanism of society, but upon the motive powers which originate and sustain its action."²

II.

Within the present century, fully seven hundred years after his canonization, St. Bernard is solemnly proclaimed a "Doctor of the Universal Church." This is apparently

¹ See Preface to Ratisbonne's *Life of St. Bernard*.

² Loc. cit. *ibid*.

strange. The schoolmen have always recognized our saint as one of the leading and unquestioned teachers of Catholic doctrine. They have called him from the beginning Doctor of the Church by a sort of universal consent favored by the liturgy which always assigned to the saint the mass and prayers reserved for Doctors and Confessors. Mabillon, and many after him, rank St. Bernard not only as a Doctor but as one of the Fathers of the Church, "*ultimus inter Patres*," and thus place him above St. Thomas of Aquin and St. Bonaventure. These two, although they lived fully a century later had been solemnly titled Doctors of the Universal Church long before.¹

Why this delay in the case of St. Bernard? If the merits of great men are recognized history does not wait for centuries to add to their name the title of "Great." What meaning can there be in the Church doling out her honors to St. Bernard in so tardy a manner when from the outset she gives her own testimony to the fact that they are justly due? The answer is simply this, that the Church does not measure with the measure of the world. She does not honor her children, who have gained their crown of victory, for their sake but rather for the sake of the struggling brethren who are still in the race; who blinded with the dust around them are looking upward for some mark to guide them, for some voice to cheer, some hand to beckon on from the conqueror's high stand aside of the king. When a saint is raised upon our altars, the Church says: Behold, learn to love and imitate what is so fair and comes to so beautiful an issue. When she proclaims any of her saints as a doctor of all the Church, she would say: Study him, learn the lessons he taught and has left in his writings, for they are specially needful to all in this age.

In this respect the Church follows out the same line of action taken in the definition of dogmatic truths. She only

¹ St. Thomas by Const. of Pius V., 1567, and St. Bonaventure by Const. of Sixtus V., 1588.

emphasizes old and acknowledged facts of faith. She unfolds them, defines their different bearings and thus protects her children against misleading innovations. She is a living organism. Her doctrine expands in proportion to the growing needs of the human race for whose benefit the apostolic germ was intended. This expansion, this doctrinal development from within cannot be called a change unless in the same sense as the young tree changes by adding branch on branch with fresh blossom and fruit each year. There is but one root, nourishing all the parts of trunk and crown, all the growth is heavenward in harmonious variety. To sustain this growth from below columns are added sound and strong which uphold the branches nourished from on high.

Such is the meaning of the creation of the Doctors of the Church. Such is the meaning of St. Bernard proclaimed as Doctor of the universal Church in the nineteenth century.

But has not St. Bernard long ago outlived the usefulness which the intelligent historian will readily allow for him as a teacher in medieval days? The "Dark Ages" even if not quite so dark as has been described by the bearers of ephemeral light in later times, surely cannot present a claim to teach us in these enlightened days of the nineteenth century. The monastic principle has no longer the same hold upon the religious world as in the twelfth century and the crude scholasticism of St. Bernard offers no counterpart to the elastic systems of the modern philosophic schools. In politics as in religion and science we have advanced from the old methods with such rapid strides that the principle of individual rule is being quickly effaced even where it had laid deepest hold upon the popular mind.

Yet, strange as it may seem, there is a wonderful parallel in the flow of historic events and the current of popular feeling between the twelfth and the nineteenth century. History ever repeats itself. Though figures may change, the plot returns periodically, as if Time had but two strokes whereby to announce its passing presence: Rise and Fall. The

age of St. Bernard was marked by a strong anti-monarchical movement on the part of the people. The arrogance of temporal rulers and the corruption of a half secularized clergy roused the consciousness of their rightful freedom among those who had become accustomed to toil and suffer in order to sustain a useless and tyrannical aristocracy. The municipalities everywhere gathered their forces and proclaimed their independence. The southern half of Europe became studded with small Republics. Each city ruled itself. Bishops were elected by the people and, amid the enthusiasm of a new and untrammelled activity, prosperity gained everywhere. But wherever those changes were the result of a violent reaction it was but natural that the immediate good results should be shortlived unless men could be found who might prevent the seething masses from boiling over. Just laws applied with that moderation which makes up the successful wisdom of great rulers are no less a condition of true liberty than is the emancipation from unjust oppression. Our own North American Republic which owes so much to the liberty loving wisdom of Washington as a legislator and ruler is the most striking example of this truth possibly to be found in the whole history of state origins ancient or modern.

There were in the twelfth century, as there have always been under similar conditions of society, men of irreproachable character, anxious for the dominion of good, energetic and gifted leaders. But their restless spirit would not brook delays. They did not believe in the cure of the sickly body by the slow but sure process of a well regulated diet and moderate exercise. They were ready to amputate the defective organs and to subject the system to the Russian method of kill or cure. Usually the popular voice applauds such extremists, especially if the object in view is apparently good and promises a bettering of the condition of the masses. A type of these reformers, at the time we speak of, was Arnold of Brescia. Enthusiastic, severe in his mode of

life, he would have others like to himself. When the cry of liberty arose, he at once took it up. It was easy to find the reason of the abject condition against which the people rose up, in the lives of those who ruled in church or state. The glowing appeals made to the unthinking masses who became quickly intoxicated with a false notion of liberty, soon sent broadcast over the lands the sparks which would ultimately light the torch of revolt against all authority, even that which is essential to the preservation of order and happiness. As Rome was the centre of authority so Rome became the centre of the reaction. The eternal city assumed once more the title of a republic as in prechristian days; the people elected a Senate and a Patrician who was to do service in place of the ancient Consul; and how strongly went the current against the old order of things was shown in the fact that the sovereign pontiff Lucius II. was killed amid a popular tumult by the throw of a stone.

Who can tell in what this self-destroying movement would have ultimately ended, if St. Bernard had not understood how to divert the monstrous energy which was forming about him to the destruction of social and moral order. Eugene III., friend and disciple of St. Bernard, a monk like himself and formed in the school of Cîteaux had been elected pope and resided an exile at Viterbo. From him proceeded the call and when the gentle solitary of Clairvaux had received the mission, his weak frame and voice assumed the strength of a giant. Everywhere the sound of the Cross re-echoed and impelled the enthusiastic crowds to take part in a holier cause than that which had engrossed them hitherto. The reckless and ambitious demagogues who, having seen in the popular uprising their momentary opportunity of being borne aloft, sank into insignificance aside of the attenuated figure of the white robed monk, who appealed to the throngs around in the name of a higher liberty than that of earth; who pointed out to them the common enemy of their faith and brought them back to a sense of their own wrongs

which they might now expiate in the defence of the holy sepulchre against the barbarous aggression of the Turk.

This was the effect immediate and of paramount importance which the second crusade brought about. It was the inauguration of a struggle for liberty in which personal animosity and private ambition of Churchmen and princes were merged and forgotten. And when the sufferings of the expedition and the sight of the evils which come from dissension had sobered the minds of rulers and people, St. Bernard was still there to teach them the application of the lesson and to show in speech and writing how all order is the basis of social peace and prosperity; and how order is impossible without law and authority to guard it.

III.

It almost carries us too far to go into any details of St. Bernard's further history. Nevertheless it is important for the completion of our study to call attention to the Saint's position in regard to the intellectual movement of his time. If we had to characterize the intellectual history of this period in one sentence we should say that it was a struggle of believing reason against reasonable faith. The most notable exponent of the former was Peter Abelard. The champion of the latter was Bernard of Clairvaux. Abelard, keen, powerful, brilliant, disdaining the ways of the schools in which the more solid minds professed themselves to have been trained hitherto, opened a new way to the attainment of knowledge. His was a call for liberty of speculation which losing sight of the boundaries of revelation leaped over into fields which threatened the destruction of positive faith. He inaugurated an intellectual movement in all things analogous to that which we have sketched as occurring in the social and political order. "His teaching" says the gifted author of *Christian Schools and Scholars* "bore the character of his own restless and impatient genius. Disdainful of anything which did not promise quick results, he

aimed at presenting his disciples with a philosophy which professed to lead them to the possession of wisdom by a royal road. . . . The effect of these new doctrines was to inaugurate a scholastic revolution.”¹ Abelard had swung himself into this position as teacher by the force of personal attraction. He had only attended Anselm’s school for a time and “at once began to teach a science which in reality he had never studied.”² No doubt Abelard effected his share of good. His own extremes went a considerable way to weaken the extravagant assertions of William of Champeaux who maintained an excessive realism in the famous discussions on “universals.” But the subtle and yet ambiguous distinctions of the former as regards the relation of faith and knowledge, not only place him in opposition to the scholastics but show him to differ from the orthodox view of Catholic theologians before and after him. Very aptly says Hertling of him :

“He annihilates the boundary between the natural and the supernatural, between the truths which are attainable by reason and which have been recognized by the pagan philosophers and the Christian doctrines which have reached us through revelation. Although he is forced to confess his very partial knowledge of the Greek philosophers they seem to him nevertheless to stand above some of the prophets of the Old Law. A natural consequence of this assumption is to give a rationalistic coloring to the mysteries of faith. Thus his construction of the Trinity out of the divine omnipotence, wisdom, and love, if consequentially reduced to its ultimate analysis, leads to a mere modalism, which admits in the three divine persons simply a threefold manifestation of the one divine substance.”³

Against this spirit St. Bernard set himself to argue and to write ; and history has recorded how his gentle power finally triumphed not only over the influence but over the mind and heart of Abelard. Thus, if we separate the underlying principle which animated the entire activity of the

¹ Op. cit. Cap. XII. pag. 349.

² Ibid.

³ Wetzer u. Welte’s Kirchuel. *Abelard*, p. 17.

saintly monk at Clairvaux we find it to be a vindication of legitimate authority. He is opposed on the one hand to an excessive secularism which threatens to subject the religious to the civil rule. On the other hand he combats the rationalistic tendency which under plea of freedom of investigation subjects faith and revelation to the criticism of individual reason. And in his defence of the rights of the Church, St. Bernard was by no means one sided. No one has more openly and fearlessly chastised existing abuses among the hierarchy or the lower orders of the monastic and secular clergy; and in this he stands in singular contrast to the fanatical preachers of his day who saw no other remedy for the flagrant corruption around them, than to incite the discontented masses to open revolt.

IV.

But history surely repeats itself. Though the "Dark Ages" have passed away and left in their stead an enlightened nineteenth century—civilization, six hundred years of fitful and progressive changes have brought back the identical plot. The stage is lit up with more brilliant jets; the costumes are new; the names in the repertory are changed, and the orchestra plays other tunes than of old. But it is the same story after all. At the beginning of the present century we find Rome once more a republic. The aged Pius VI. is exiled, dragged from the Vatican, first to Sienna, then to Florence, then to Valencia where he dies. Revolution is rife in France. Napoleon, first the champion of popular liberty, then the despot of Europe and lastly the exiled slave, demonstrates the awful fortune of him who raises his hand against the anointed Vicar of Christ; Pius VII. and Leo XII. bear witness in their allocutions to the unsettled condition of Europe, in civil matters the very counterpart of the early twelfth century.

Within the Church the germs of schism are breeding. The Abbé de Trevaux with others hold that Pius VII. had

committed a grievous error in accepting the terms of the Concordat of 1801, and that the church was no longer the apostolic Church of old. Then De Lamennais in France and Hermès in Germany, though combatting each other in their doctrines, tend in the same direction, the subversion of authority. The one teaches the supremacy of "universal reason;" the other exalts reason above faith. Substantially they repeat the principles of Abelard, only more boldly and emphatically. To their teaching may we trace the present attitude of intellectual men outside of Christianity towards revelation. Naturalism, so called, was the first fruits of the system of biblical criticism formulated by Eichhorn and Paulus, and popularized by Strauss and Rénan.

Applied to the moral order this system has produced the sceptic disposition of the middle class in society, asserting that moral independence which claims religion as a necessity for the low and ignorant to the exclusion of the educated classes. But the masses claim equality and hence we obtain as a legitimate result of the intellectual errors taught in the earlier half of the present century, liberalism on one side and socialism on the other.

All this Pius VIII. clearly saw and foresaw. He sat but one year upon the pontifical throne; but in that short time he has shown both his moderation (especially in his dealings with the French clergy and government) and his desire to see freedom established among the people of all nations.¹ But he felt that to go to the root of the evils of the day and to prevent them bearing bitter fruits in times to come, legislation was not enough. It needed some agency that would turn the tide of thought and feeling into new channels, that would rouse fresh enthusiasm and thus educate the masses for the acceptance of principles which might counteract the prevailing tendency. For this reason he raised up a new, or at least forgotten ideal. He turned the attention of the

¹ We refer to his efforts for the abolition of slave holding in Brazil and to his defence of the Armenian Catholics.

learned and the good, who might act as leaders, to the contemplation of St. Bernard, his actions and his doctrines and the wonderful fruits both bore in times when they were accepted.

Such was the meaning of the act by which St. Bernard was solemnly proclaimed a Doctor of the Universal Church. And this act has not yet lost its significance and power. If the celebration of Centenaries has any worthy object it is to revive the effects of those grand supernatural principles which the heroes whom we commemorate embodied in their lives and teaching.

Need we add how necessary this is to-day in regard to the principle which St. Bernard, whom his contemporaries styled "Flos Cleri—Legis sanctio—Juris amor," represented. "*Omnis anima potestatibus sublimioribus subdita sit. Et: Qui potestati resistit Dei ordinationi resistit. Quam tamen sententiam cupio vos et omnimodis moneo custodire in exhibenda reverentia summa et Apostolicæ sedi et beati Petri Vicario, sicut ipsam vobis vultis ab universo servari imperio.*" (St. Bern. ad Conrad. Ep. circ. an. 1130.)

THE SYNOPTIC PROBLEM.

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Bacucz, Manuel Biblique, t. 3. Paris, 1884.

AN event narrated by two distinct writers usually presents two entirely different pictures. Our daily papers prove to evidence that independent reports of the same incident agree hardly in a single phrase; even the general outline and the material of one differ from the plan and the substance of another. With this fact before us, we are enabled to understand the first part of what we have called the Synoptic Problem. The gospels of St. Matthew, St. Luke, and St. Mark, known as the synoptic gospels, are professedly different reports of the Life of Jesus; still they agree most strikingly in plan, in incident and even in language. Excepting the History of the Infancy, the three Evangelists follow the same course of narrative: the Preparation for the Public Life, the History of the Baptist, the Baptism, the Temptation, the Ministry in Galilee, the Journey to Jerusalem, the Passion and the Resurrection, these are the incidents described by the three writers in the same succession.

The coincidences of the Synoptists are not less striking when we consider the filling up of the above general outlines. If we divide the first three gospels into 562 parts, as

Eusebius has done, 184 of these parts are found in the three Evangelists, 73 are common to St. Matthew and St. Mark, 104 are found in both St. Matthew and St. Luke, 14 are common to St. Mark and St. Luke. According to a more accurate calculation two fifths of the contents of the synoptic gospels are common to the three Evangelists, while the sum of all that is peculiar to one or another of them amounts to only one third. St. Mark's gospel, e. g., counts not more than 24 verses to which no parallel exists in St. Matthew or St. Luke.

The verbal coincidences of the three synoptic gospels are of course not as numerous as the agreements in plan and incident. Thus a little less than one sixth of the gospel of St. Matthew verbally agrees with either of the other two synoptic gospels. The verbal coincidences in St. Luke form about one tenth of the whole gospel, and in St. Mark about one sixth. It must also be noted that the verbal coincidences are most frequent in those parts of the gospels in which speeches are related, while they are very scarce in the narrative parts.

To state the Synoptic Problem briefly, the following questions require an answer: 1. Why do the three synoptic gospels narrate only the Galilean ministry, and why do they select precisely the same deeds and speeches of Jesus, omitting other deeds and speeches of the highest importance and interest, such as the Eucharistic Sermon, related by St. John? 2. How did it come to pass that the three writers followed the same plan, and frequently employed the same words, though they did not record even the recitative parts in their original Aramaic? 3. How can we account for the most striking dissimilitude in passages which from the nature of the subject should be most similar to one another?

The various ways in which the problem has thus far been solved are reducible to three: 1. The system of mutual dependence; 2. the system of written sources; 3. the system of oral sources. The method which endeavored to

solve the difficulty by appealing to the fact of divine inspiration, has no longer any adherents worthy of consideration. It may indeed account for the unimpeachable truthfulness of the gospels, but cannot serve to explain the human element in their composition.

The first of the above systems is by some said to date back to St. Augustine¹ who calls St. Mark the abbreviator and the follower of St. Matthew. But these words are explained by Baronius and Cornelius a Lapide as meaning that St. Mark has written after St. Matthew and narrated the identical incidents contained in the first gospel, only in a shorter form. Others, however, understand St. Augustine to mean that St. Mark made a compendium of the gospel of St. Matthew which he had actually before him; St. Luke then used the gospels of both St. Matthew and St. Mark. Grotius, Mill,² Bengel, Wetstein, T. Townson,³ Seiler,⁴ Aeshimann,⁵ Hennel,⁶ Hilgenfeld,⁷ G. d'Eichthal,⁸ have one and all adopted this explanation. Father Corneli⁹ gives a list of Catholic scholars who have held or who still hold the same view. Among its numerous defenders are Hug, Patrizi, Danko, Reithmayer, Valroger, Coleridge, Schanz, Bacuez. Different explanations are however given of minor details; Cardinal Patrizi, e. g., thinks that St. Mark made use of the Aramaic text of St. Matthew, while the Greek translator of the latter Evangelist had St. Mark's gospel before his eyes. Schanz and others are of opinion that the later Evangelists made use of other sources, both written and unwritten, besides the prior gospels; Reithmayer and Valroger maintain that, at least, oral tradition was relied on by the later writers of the gospels.

Other scholars agreeing with the above named in the

¹ De consens. Evang. 1, 2.

² Proleg. 109.

³ Discourses on the four Gospels, Oxf. 1778.

⁴ De tempore et ordine evv. 1832.

⁵ Origine des trois pr. evv. Gen. 1832. ⁶ Ursprung des Christenthums, p. 72. ff.

⁷ In several works and articles in the Zeitschrift. ⁸ Les Evangiles 1863, 2 vls.

⁹ Introductio, v. 3. p. 179.

general assumption that the coincidences and differences of the synoptic gospels must be explained by the theory of mutual-dependence, disagree with them as to the order of such a dependence. To St. Matthew they assign the first place, but the second place is given to St. Luke, the third to St. Mark. St. Clement of Alexandria is said to be the parent of this opinion. It was revived by Griesbach, and has obtained the assent of Ad. Maier, I. Langen, and a few other Catholic scholars; among Protestants it enjoyed for a time the greatest favor, as appears from the list of its adherents given by Reusch in his history of the New Testament.¹ Among later writers, Strauss² and Hofman³ deserve most attention. According to Strauss, St. Matthew wrote his gospel from oral sources and in a Judaizing spirit, St. Luke wrote from a Pauline point of view, and St. Mark endeavored to reconcile the two tendencies.

A third explanation of the mutual-dependence theory makes St. Luke the earliest writer, and the other two synoptists his dependants. This opinion has never found much favor. It was held by Buesching,⁴ Evanson (1792) and Gfroerer,⁵ but is now generally abandoned.

A fourth class of scholars thought it very unlikely that a later writer should have omitted such valuable material as has been omitted in the gospel of St. Mark, if the fuller accounts of St. Matthew and St. Luke had been at his command. Hence they inferred that St. Mark had written first, and that SS. Matthew and Luke depended on his gospel. Storr⁶ seems first to have proposed this theory. With various modifications it has gained numerous adherents in modern times. Volkmar⁷ conceives the origin of our

¹ Vol. I. p. 178.

² *Leben Jesu für das deutsche Volk*, 1864.

³ *Die heilige, Schrift N. T.*, 9, Theil, 1881.

⁴ *Die vier Evangelien*, Hamburg, 1776.

⁵ *Geschichte des Urchristenthums*, 1838.

⁶ *De fonte evv. Matth. et Luc.*, Tueb., 1794.

⁷ *Der Ursprung unserer Evangelien*, 1866; *Die Evangelien, oder Markus und die Synopsis*, 1870.

second gospel as being due to a poetic view of the life of Jesus, written by the Pauline Christian Mark; after this account had been answered by a most emphatically Judaizing Christian in the primitive gospel of Matthew, the Pauline view was still more emphatically advocated by the third gospel. All that our ecclesiastical tradition knows of Christ, it has, according to Volkmar, received from these tendency-documents of the synoptic gospels. Ritschl¹ and Simons² have variously modified the above theory of a primitive Mark, but their labors need not be considered here at fuller length.

Wescott in his *Introduction to the Study of the Gospels* has rightly insisted on the fact that its numerous modifications are in themselves a difficulty against the mutual-dependence theory. Again, such a dependence may account for the general coincidences of the synoptic gospels, but it does not explain the peculiar distribution of those coincidences, nor does it account for the differences between the three narratives. Why did the later Evangelist omit this or that detail given in the earlier record? why did he adhere to the words of his predecessor up to a certain limit and then suddenly abandon them? If the synoptic gospels depend one on the other, there evidently must have been a fixed purpose in their divergence; now no designed purpose has as yet been discovered in the later gospels that will satisfactorily explain all the actual discrepancies.

Thus far we have considered only general deficiencies of the mutual-dependence theory; a more serious inconvenience arises from the fact that every possible modification of the theory has been successfully refuted by the arguments in favor of its other modifications: the gospels of Sts. Mark and Luke cannot depend on the gospel of St. Matthew because it seems entirely improbable that important events narrated by an eye-witness should have been omitted by the

¹ *Theologische Jahrbücher*, 1850.

² *Hat der dritte Evangelist den Matthæus benutzt?* 1881.

later writers, and that the latter should have attempted to correct the chronology and the order of the former. If St. Luke depended on St. Matthew, could he have written the History of the Infancy of Jesus as he has done? Nor can we, on the other hand, assume that St. Matthew depended for his material on St. Luke or on St. Mark. Why should he, an eye-witness, borrow the facts for his Life of the Christ from sources which had received the same information by way of oral tradition? Besides all this, the very idea of such a mutual dependence is as foreign to the spirit of the Apostolic age, as it is to the tenets of Christian tradition.

The second theory advanced to solve the Synoptic Problem may be called the hypothesis of common written sources. As early as the year 1716 Johannes Clericus proposed the general outline of such a common dependence on written sources containing the speeches and the deeds of Jesus.¹ Lessing seems to have first tried the hypothesis of a primitive Aramaic gospel as the source of our present synoptic gospels. But on a closer examination, the Aramaic gospel was found to be less primitive than the first three gospels. Eichhorn modified Lessing's hypothesis in so far as to assume the existence of an Aramaic record of the deeds and words of Jesus which, according to him, had served as a common guide in the preaching of the Apostles and of the earliest disciples. In order to reconstruct it we have only to join the 42 sections, common to the first three Evangelists, into one continuous narrative. Eichhorn's hypothesis of itself did not account for the differences found in our present gospel texts, and had therefore to undergo various modifications. The primitive document [A] was supposed to have passed through various editions, called respectively, B, C, D, and these editions were supposed to have fallen into the hands of the three Synoptists.

¹ Hist. Eccl. duorum prim. sæc. Amstel. 1716. Lessing, Neue Hypothese uüber die Evangelien 1778.

The gospel of St. Matthew was explained as a Greek translation of the editions A. and D. combined ; the third gospel had been formed in the same manner out of B. and D., while the second gospel followed the edition C., which was itself a combination of A. and B. And when with all this the *Greek* coincidences of the Synoptists could not be accounted for, Eichhorn admitted besides his four Aramaic editions, a Greek translation in two different editions.¹ Passing over the modifications of the theory proposed by Marsh and by Gratz,² we next meet Baur's theory according to which Matthew's Judaizing gospel of the Hebrews was the earliest written source ; an absolute representative of Paulinism was opposed to this Judaizing gospel, and wrote in consequence the primitive gospel of Luke, perhaps our present third gospel. St. Mark wrote our second gospel in order to soften the contrast between St. Matthew and St. Luke and to reconcile the two opposite tendencies. Bleek and de Wette substituted instead of Eichhorn's theory that of a primitive Galilean gospel which served as common source for the two longer synoptic gospels, while the third short gospel of St. Mark is nothing but a compendium of the two former.³ Against this explanation militate not only all the difficulties which oppose Eichhorn's theory, but also the arguments by which it is proved that St. Mark cannot depend on St. Matthew.

After one common source of the three synoptic gospels had thus been found insufficient to solve the Synoptic Problem, Schleiermacher was the first to propose the theory of several written common sources. In his work "*Ueber die Zeugnisse des Papias von unseren beiden ersten Evangelien*"⁴ the learned author endeavors to prove that the words

¹ Allgemeine Bibliothek der biblischen Literatur, 1794. V. p. 759. ff. ; Einleitung ins N. T. Ed. 2. 1. p. 353. ff.

² Neuer Versuch die Entstehung der drei ersten Evangelien zu erklären. Tübingen, 1814.

³ Einleitung.

⁴ Studien und Krit., 1832.

of Papias regarding the gospels of St. Matthew and St. Mark cannot apply to our present first and second gospels. According to the patristic writer the one gospel was written in Aramaic and contained only the speeches of Jesus without recording his deeds, while the other was a much less orderly account of the life of Jesus than we possess in our present second gospel. Credner started from the hypothesis of Schleiermacher and supposed that the Proto-Mark is the common source of the narrative portion of the three Synoptists, and in the Proto-Matthew he sees the source of those recitative parts that are common to St. Matthew and St. Luke.¹ Weisse differs from Credner in the one particular that he does not admit a Proto-Mark distinct from our present gospel of that Evangelist; the Proto-Matthew collection of speeches served, however, as common source.² Though many variations regarding the nature and the precise place of the Mark-document are found among the followers of Credner, it must still be granted that men of the greatest learning and ability have taken the defence of his cause. Reuss, Holtzman, Weizsaecker, Beyschlag, de Pressensé are a few of the illustrious adherents of Credner's school.

In spite of such an array of brilliant names, the theory itself suffers from the same weakness which we have noted in the mutual-dependence system. The arguments of the various factions destroy each other, so that final self-destruction is the ultimate result. Holtzman, e. g., has seen fit to abandon the hypothesis of a Proto-Mark entirely, while Beyschlag has found it necessary to admit two Proto-Marks instead of one. Reuss is of opinion that the gospel of the Proto-Mark is shorter and less complete than our gospel of St. Mark, and here he has not found a single follower worthy of note. Besides all this, the discrepancies of the synoptic gospels are no more explained by this theory than by the theory of

¹ Die synoptischen Evangelien, Einleitung, 1836.

² Evangelische Geschichte, 1838; Die Evangelien-Frage; 1856.

mutual dependence. For it is only by the most arbitrary manipulation of the text that such differences can have crept into our gospels, if their written sources were identical.

The same reasoning holds against that modification of the above theory, which endeavors to explain the difficulties of the Synoptic question by a combination of the theory of mutual-dependence with that of written sources. Weisse whose peculiar views have already been mentioned, initiated this system of gospel-study. Ewald, Meyer, Sabatier, Keil, Wendt, Grau, Lipsius and Weiss are some of his principal followers. The last named author ¹ has proposed the theory in the most elaborate and scientific way. The principal source according to Weiss is the Proto-Matthew, containing not merely the speeches of Jesus, as had been held by the former scholars, but also an outline of his deeds. —St. Mark made use of both this document and the oral tradition which he received from the Apostle Peter. Our present gospel of St. Matthew as well as that of St. Luke depend on the same Proto-Matthew and on St. Mark; the former has furnished most of the matter, while the latter has suggested the plan and arrangement. St. Luke employed however a third source, containing the whole life of Jesus, from which document the third evangelist has taken all that material which is not contained in either St. Mark or the Proto-Matthew. Holtzmann too has changed his opinion of late in so far as to reject the Proto-Mark. St. Luke he supposes to depend on St. Matthew for all that material in which the first and the third gospels agree.

We need not repeat that according to this explanation something dissimilar is obtained by copying or repeating the identical document two or more times. What is said of the Fathers, that their quotations of the words of Jesus differ though they profess to cite the gospels, is not to the point.

¹ Jahrb. für deutsche Theol., 1864; Das Markus-Evangelium und seine syn. Parallelen, 1873; Das Matthæus-Evangelium, 1876; Lehrb. der Einleit. in das N. T., 1873.

There is a great difference between giving the sense of an author and giving his very words. Now the Evangelists profess to give the words of Jesus faithfully, and in spite of this they do not adhere faithfully to the written sources in which alone his speeches are literally recorded. If an arbitrary manipulation of the sources on the part of the Evangelists may be admitted, it does not appear why we should have recourse to lost written documents rather than to the gospel of St. Matthew which St. Mark and St. Luke might have equally well differentiated into our second and third gospels.

Neither the theory of mutual-dependence, nor that of written common sources, nor finally both combined are sufficient to solve the Synoptic Problem satisfactorily; we must next examine whether the theory of a primitive oral tradition will show us the way out of the difficulty. In order to understand this hypothesis clearly, we shall first call to mind a few facts:

1. The Apostles did not merely preach Christ crucified to the multitudes, but they also instructed the neophytes in the truths of their new religion. Cf. Acts. 2. 14. ff.; 3, 12. ff.; 10, 34. ff.; 13, 15. ff.; 17, 22. ff.; 26, 2. ff.; Euseb., *Hist. Eccl.* 3, 39.¹ St. Iren. *ad Florin. fragm.*² Hence we are justified in assuming the existence of certain catechetical formularies, differing according to the character of the Apostolic catechists. And this the more, since experience teaches us that in repeatedly imparting the same matter to others, we are naturally inclined to follow the same plan and to use the same expressions.

2. The Apostles could not propose Christ's doctrine indiscriminately to the neophytes; they had to select such portions as would be easily understood by their simple and rude disciples, men of nearly the same class that Jesus himself had instructed in Galilee. The Galilean ministry of Jesus was

¹ Migne 20, 300.

² Migne 7, 1288; cf. Euseb. *H. E.* V. 20. M. 20 485.

therefore a peculiarly fit basis for the Apostolic catechism. See Cor. 3, 11. cf. 11, 23; 15, 3. Besides these truths, the history of the suffering, death and resurrection must be known by all Christians. If the synoptic gospels are assumed to contain these Apostolic catechisms, the fact of their reporting only the Galilean ministry together with the closing scenes of Jesus's earthly life is satisfactorily explained.

3. The catechetical instructions of the Apostles could not be the same everywhere, but had to be adapted to places and circumstances. In Jerusalem where there were only Jewish Christians to be instructed, it was of the highest importance to prove the Messiasship of Jesus, by showing that all the Old Testament prophecies had been fulfilled in him. In Rome where most of the converts were Gentiles, not acquainted with the Old Testament, it was necessary to show that Jesus was truly God as well as man. At Antioch the converts were partly Jews partly Gentiles, so that the peace of the nascent Church required above all an explanation of the all-embracing character of the Christian dispensation. If we suppose that the synoptic gospels contain the Apostolic catechisms, their several peculiarities are again most satisfactorily explained: the gospel of St. Matthew is the catechism used in Jerusalem, the gospel of St. Luke preserves the catechetical summary taught at Antioch, while that of St. Mark was the earliest Roman catechism. We need not insist on the fact that tradition is in the strictest harmony with these results of our hypothesis.

4. Before their dispersion among the Gentiles the Apostles had for a while lived together at Jerusalem, where they no doubt, at least tacitly, agreed upon the main facts and doctrines which were to form the basis of the catechetical instruction of the neophytes. Though St. Paul was temporarily associated with the other Apostles, and especially with St. Peter, still he had been instructed apart from the rest by Jesus Christ himself, so that it would be a matter for astonishment if his catechism did not differ at least in its manner,

from that of the other Apostles. The gospel of St. Luke, the traditional catechism of St. Paul, differs in precisely such a manner from the first and second gospels, the catechisms of St. Matthew and St. Mark.

5. Though we cannot and do not maintain that the Apostles repeated their catechetical instructions in the identical words, still the Rabbinic way of teaching leads us to suppose that their formularies were practically stereotyped. This assumption becomes much more probable, if we consider that the Apostles had but a limited Greek vocabulary at their command, and were not skilled in forming phrases and sentences. Cf. *Recognit. Clement.* 2, 1; *Migne* 1, 1249; *Acts.* 10, 10. ff.; 11, 5. ff.; 9, 2. ff.; 22, 5. ff.; 26, 12. ff. The lingual peculiarities of our synoptic gospels agree admirably with these characteristics of the Apostolic instructions.

Without pretending to have successfully removed all difficulties, we confidently maintain that the Synoptic Problem is more satisfactorily solved by the third, than by either the first or second hypothesis. We are sustained in this opinion by such men as Herder, Gieseler, Ebrard, Lange, Kalchreuter, Wichelhaus, Schaff, Westcott, Le Camus, Corneli and Godet. While we gratefully acknowledge the services which have been rendered to the analysis of our synoptic gospels by the patrons of the Mutual-dependence and the Document-theories, we hope that the efforts of all the New Testament students may soon be concentrated on the development and explanation of the Tradition-hypothesis.

A. J. MAAS, S. J.

CLERICAL STUDIES.

III.

THE NATURAL SCIENCES.

(Continued.)

IN our last paper we have endeavored to point out some of the principal advantages which a priest cannot fail to derive from the cultivation of the Natural Sciences. Many of these advantages are so obvious that they needed only to be recalled; to others we shall have to refer more at length later on. But there is one consideration which, from now, we desire to submit to our clerical readers. It is this—that by taking a lively and active interest in the study of nature, the Catholic priesthood of to-day will be only continuing one of the most constant as well as the most honorable traditions of its past.

The share of the Catholic Church through her clergy and her religious orders, in preserving and propagating various other forms of knowledge is generally recognized by all those who have studied, even superficially the history of civilization. But her active interest and helpfulness in the advancement of the Natural Sciences is less known. The common belief of ignorant or half-educated protestants in this country seems to be that, in some mysterious way, modern science is destructive of Catholic belief, and that the Church, with the instinct of self-preservation, keeps it back as much as possible from her children, or allows it to reach them only stunted and distorted. It has been seriously asked of the present writer, by a protestant who considered himself enlightened, what sort of science could be taught in a Catholic University! Such silly conceptions, it is true, are met with only outside the Church, but how often her children, and even her priests, remain unacquainted with all that is due to her of that science of which the

present age is so justly proud! We may be permitted to recall something of it briefly in the following pages.

I.

The history of the Natural Sciences is mainly confined to the two or three last centuries. Yet the questionings of mind in presence of the visible world are as old as man himself. They give its earliest form to Greek philosophy, and we meet them repeatedly in the Bible. But the answer to them was slow to come, and when heard, it proved in many ways unreliable,—a medley of facts and fancies,—conjectures built upon as solid realities, and authority or abstract principle doing duty for the slower but only sure method of observation and induction. Still, notwithstanding the imperfection of their methods, the ancients had accumulated a vast collection of data, and deduced from them laws and principles which the subsequent advances of science have left untouched. The mechanics of Archimedes, so far as it goes, is not different from ours. The theorems of Euclid are the foundation of our geometry. The aphorisms of Hippocrates are still quoted by our physicians. Ptolemy is reverently looked back to by astronomers, Dioscorides by botanists, Pliny by naturalists, whilst Aristotle remains the wonder of all times, by the variety, the sagacity, the originality of his observations in the realm of visible nature no less than in the higher regions of thought.

History tells us how this great scientific movement, essentially Greek in its origin and spirit, was arrested in its development by a series of political changes, principally by the Roman conquest and how it utterly disappeared amidst the confusion and accumulated ruins of the barbarian invasions.

But history tells us too where what remained of science found a refuge; how the Church like the ark of old on the waters of the deluge gathered up and preserved for future ages the living thoughts of the past. For, although her

mind was turned to the things of the unseen world more than to those of nature, yet scientific truth of all kinds never ceased to be attractive to her. Thus we find it eagerly sought for and constantly imparted in monastery and cathedral schools all through the middle ages. This is freely admitted by Hallam, and by other protestant historians. In his history of the Inductive Sciences, Dr. Whewell quotes approvingly the remarks of Montuscla: "It is impossible not to reflect that all those men, who, if they did not augment the treasure of the sciences, at least served to transmit it, were monks, or had been so originally. Convents were, during these stormy ages, the asylum of science and letters. Without these religious men, who in the silence of their monastery, occupied themselves in transcribing, in studying, in imitating the works of the ancients, well or ill, those works would have perished; perhaps not one of them would have come down to us. The thread which connects us with the Greeks and the Romans would have been snapped asunder; the precious productions of ancient literature would no more exist for us; in the sciences we should have had all to create; and at the moment the human mind should have emerged from its torpor and shaken off its slumbers, we should have been no more advanced than the Greeks were after the taking of Troy."¹

Dr. Whewell adds "It was natural that men who lived a life of quiet and study, and were necessarily in a great measure removed from the absorbing and blinding interests with which practical life occupies the thoughts, should cultivate science more successfully than others, precisely because their ideas on speculative subjects, had time and opportunity to become clear and steady."

Thus, then, an elementary knowledge of the sciences was, even in these times, for monk and cleric, not the exception, but the rule. Of the seven liberal arts, four were distinctly scientific: music, arithmetic, geometry and astronomy; and

¹ Whewell; Hist. of induct. Sciences, B. iv. c. 1.

Rabanus Maurus, in the ninth century, sets them all down as an integral part of the clerical programme.¹

In the works of the Fathers and ecclesiastical writers, from S. Augustine down to the 13th century, the reader is constantly lighting on short treatises, embodying the elements of one or other of the natural sciences. S. Isidore of Seville (7th cent.) wrote a whole Encyclopedia, summing up what could be gathered from the ancients on all manner of subjects. The same feat was repeated in the 13th century by the Dominican, Vincent de Beauvais, in his colossal *speculum*, one of its four sections being entirely devoted to natural science.

Meanwhile the works of Aristotle, almost unknown in the Latin Church for several centuries, came again to light, and awakened universal enthusiasm. Not only his metaphysical and moral writings, but his treatises on Natural Science were eagerly studied. From that date, instead of the short elementary writings of the previous period, we have before us the large tomes containing the elaborate attempts of the schoolmen to solve the mysteries of Nature. Two folios of Albertus Magnus, the teacher of S. Thomas, are devoted to problems of all kinds such as are handled by the scientists of to-day. S. Thomas himself wrote abundant commentaries on the Physics of Aristotle and constantly refers to his principles, even when dealing with theological subjects, in order, as it were, to teach all succeeding ages that the science of the unseen in its highest forms, can ill dispense with a knowledge of the facts and laws of the visible world.

During the Middle Ages, it is true, natural science was little, if at all, progressive. Mental activity flowed in other channels, and Bacon and Descartes had not yet appeared to reveal the true methods of scientific investigation. But whatever anticipation of them is to be found in that period belongs almost exclusively to the Catholic Clergy. It is a remarkable fact that of the three men who stand out in bold

¹ De Institutione Clericorum, C. 18 et seq.

relief, in mediæval times, and are honored to-day as the great precursors of modern science, one was a pope, another a cardinal, and the third a Franciscan friar. Before he was raised to the chair of Peter, under the name of Sylvester II. (999), Gerbert, the Benedictine monk, was the wonder of his age. Having assimilated all the knowledge he could find in France his native country, he visited the Arabs of Spain, then at the zenith of their power and of their proficiency in natural science, studied at their schools and, on his return enriched the age with his inventions and discoveries.

Nicholas, Cardinal de Cusa, Oriental scholar, theologian, statesman, was at the same time the most original physicist of his day. As for Roger Bacon, it is enough to say that, by the universality of his knowledge, the boldness of his speculations, the novelty and truth of his methods of investigation, the monk of the 13th century stands, in the eyes of many of our contemporary scientists, on almost as high a level as his great namesake of the Elizabethan age.

II.

The mention of Francis Bacon brings us to the last, and, beyond comparison the most brilliant period of human investigation and discovery. It is true that from the Renaissance down, the clergy cease to hold the monopoly of learning. Many of the new sciences naturally fall into the hands of professional men, such as physicians, chemists, engineers and the like. But the clergy remains a stranger to none. The names of distinguished priests may be constantly met among the great inventors and discoverers of the modern scientific era.

Thus, the father of modern astronomy, Copernicus, was canon of the Cathedral of Frauenburg, who divided his hours between prayer, works of charity, and scientific research. Gassendi, another canon, was one of the greatest astronomers and mathematicians of the 17th century. Indeed astronomy has had a sort of natural attraction for

clerics, at all times, and it may be remarked that from Copernicus down to the celebrated Jesuit astronomer and general scientist of our day, F. Secchi, at no time was that noble and elevating science without some eminent representatives among the clergy. Abbé Picard, to whose labors Newton was so deeply indebted, was the first president of the French "Academie des Sciences." He taught Astronomy in the famous "College de France," and had for many years a preponderant share in the practical work carried out in connection with his favorite science. Later on, its most conspicuous representative in France was Abbé Lacaille, whose charts and catalogues of the northern and southern skies were considered one of the noblest astronomical achievements of the 18th century. The most popular professor of Physics of that same period was again a clergyman, Abbé Mollet. So later on was Hany, the greatest mineralogist of his day, and the creator, it may be said, of the new science of Crystallography, upon which Mineralogy, since then, has mainly rested. To the Clergy, again, Italy is indebted for one of her greatest Naturalists. Spallanzani; whilst France, at the same time had reason to be proud of the celebrated discoverer and physicist, Abbé Mariotte.

These are only individual instances. To form an adequate conception of the important share taken by the Clergy in the advancement of the sciences during the last three centuries, one must take up a detailed history of each of them. Scarcely one could be named that is not under obligation to the clerical body for some valuable addition, whilst to many they continued long to be the principal contributors.

This is especially true of Geography, Ethnology, and Natural History in its various departments. To these sciences, essentially dependent on observations made directly in every part of the world, the missionaries of the 17th and 18th centuries rendered invaluable services. They were all men of education, a large number of them men of exceptional culture. Whilst their hearts were set on the

salvation of souls, their trained senses were constantly open to the strange aspects and objects of nature in the unknown regions to which they carried the Gospel, and from every part of the world hitherto unexplored, they supplied the various centres of civilization with facts carefully observed, with maps, descriptions, specimens of the fauna and flora of each country. They were the regular and most valued correspondents of the learned societies of Europe. Among the latter, the French academy of Sciences, owed them sometimes more than it cared to acknowledge. Itself, the highest among the learned bodies of the period, it always reckoned ecclesiastics among its prominent members. Its first president, Picard, was a priest; its first perpetual secretary, "the modest and learned" Abbé Duhamel, as he is styled by the recent historian of the academy, was also a cleric. Priests we find among those selected for every scientific expedition of the century, as F. Perry, S. J., has been more than once in our own times by the British Government. The same remark may be made of the learned bodies of the other catholic countries of Europe. Some of their most prominent members were invariably recruited among the religious orders or the leisured members of the secular clergy.

The lively interest and active share taken by the clergy, secular and regular, in the advancement of the Sciences has been recently brought to light in an unexpected way, by the published correspondence of the great scientists of the past, Galileo, Descartes, Leibnitz, and others. It becomes clear that none watched more eagerly than their clerical friends the fruitful labors of these great men, or were more ready to help them. Galileo, for instance, was in constant relation with the Jesuits in charge of the Roman Observatory. Between Descartes and F. Mersenne, his school-mate and fast friend—considered by many as the founder of acoustics—there was an unbroken exchange of observations and views indicative of a genuine feeling of intellectual brotherhood be-

tween them. As for Leibnitz, it has been long known that—much—not to say most—of his scientific correspondence was exchanged with religious, or with secular clergymen.

The history of the religious orders strongly emphasizes the same conclusion. Ever conspicuous in their zeal for the advancement of learning, they have all had a share in the conquests of modern science. The Society of Jesus in particular presents a magnificent record. Even if the Catholic Church had nothing to show in the investigation of nature, for the last three centuries, beyond the labors of this great Society, she might still be proud of her work. Whilst the Dominicans, the Benedictines, the Oratorians and other religious bodies resuscitated the past in those works of wide erudition and marvellous critical skill, to which each succeeding generation of scholars pays fresh and unstinted homage, the Society of Jesus devoted itself in a special manner to that form of knowledge which was to captivate the thoughts and energies of the future. From the very inception of the Order, Mathematics took their place side by side with Philosophy and Theology. In the Roman College, whose undiminished fame, for better than two hundred years, was entirely due to the Society, the University emblem represented Theology as assisted by Mathematics on one side and Physics on the other. Mathematical Astronomy seems to have been one of their favorite pursuits. There were few colleges of the Jesuits, says Montuscla, in Germany and the neighboring countries, which had not an observatory. Not long before the suppression of the order, a number of Jesuits were engaged in the direction of Observatories at Wurtzburg, Vienna, Florence, Venice, etc. In the Museum of Georgetown College may be still seen the gold medal, struck by order of the king of Sweden to commemorate F. de Vico's discovery of six comets. On setting out for the Chinese Empire, the Jesuit Missionaries were frequently honored with the fellowship of the French Academy of Sciences, and continued the interesting series

of their scientific reports, whilst they enjoyed the dignity of high Mandarins in the Celestial Empire.

We must confine ourselves here to this bare outline. A whole volume would be needed to do full justice to the subject. But enough has been said to dispose of the notion, so sedulously propagated among our contemporaries, that the representatives of Christianity have been always unfriendly to science, and that if the modern mind has made such gigantic strides in the Knowledge of Nature, it is because it has escaped from the thralldom of ecclesiastical authority and priestly dictation. That religious men may have occasionally taken too narrow a view of christian doctrine and been unduly alarmed at the claims of science, we readily allow. But we would observe first, that the remark, in so far as it is true, applies much more to protestant than to catholic Theologians;—secondly, that no interference of the Catholic Church can be pointed out which has, at any time, sensibly impeded or stayed the advancement of Science. Even the celebrated case of Galileo, if viewed fairly, will prove no exception to the rule.

If, during the present century, the Catholic clergy has not taken so active a share in the study of Nature as in the past, the reason must be sought for in the political and social changes which, at the close of the last century, originated in France, and from there extended to the rest of Europe. After the great storm had subsided, the French clergy reappeared, diminished in numbers, despoiled of its principal resources, with a vast population still Catholic and craving for the essential helps of Catholic life. What could priests do but rush to their assistance, and relinquish all thought of higher culture in their devotion to such pressing needs?

Now this condition of things has remained substantially unaltered down to the present day. At no time during the present century has the French clergy had a leisured class, as in the past, free to devote itself to scientific research, and this

is still more obviously true of the Catholic clergy in the United States, and indeed in all English-speaking countries. In others, such as Italy, Germany and Spain, less deeply disturbed by the great Revolution, there may have been more room for such studies: but others having a closer connection with religion were naturally preferred. Yet it would be a great mistake to suppose that anywhere the Clergy have become strangers to natural science. At the present day there is scarcely a country in which distinguished representatives of that form of Knowledge may not be found among the Clergy, secular and regular. Their number is fast increasing, even in this country, where so few can find time for such pursuits. The new Faculty of Philosophy soon to be inaugurated in the Catholic University of Washington will doubtless give a fresh and powerful impetus in the same direction. The whole body of the Clergy is becoming more keenly alive to the fact that, if knowledge is power, the knowledge of nature is preëminently so, and that it would be a fatal mistake to leave it all in the hands of enemy or stranger.

J. HOGAN.

LETTERS TO A RELIGIOUS ON ART.

VII.

TRANSIENT EMOTIONS.

PERMANENT characteristics express themselves in the shape and form of the face. Nature herself gives us a certain measure whereby to determine the proximate dimensions of those qualities which in themselves are intangible and immaterial or at least hidden to the outward senses.¹

There are other characteristics of the countenance, which are transient. These are nearly alike in all persons, but owing to the difference of each individual face affect the features in different ways. It is quite true that if the causes which produce these changes, although ordinarily transient, were to become habitual, they would in the end leave their permanent impression upon the face. Thus we see persons who seem forever to smile; others who appear constantly sad, although they may not be conscious that anything pleases or grieves them. Whilst the permanent features implying separate characteristics in man are on the one hand indicated by the native formation and position of the bones and the construction of the sense organs—the

¹ Quite recently a book has been published in France by one of the heads of the prefecture of police, which is likely to attract the attention not only of those whose special object it must be to observe human nature, but of artists also. It has been for years the practice of the police officials to preserve photographic copies of certain classes of criminals in order to identify them in case of repetitions of the same misdemeanors. Practically the matter of identification proved a difficult task, when for example a certain photograph was to be selected, say out of a number of 90,000, in order to make the comparison. Deception arising out of the confusion of looking over so many faces was easy. Mr. Bertillon therefore devised a new plan of identification by which the photographs could be classified. He measured the length of certain portions of the face, head, etc., thus reducing the observation of physiognomical differences to a mathematical science.—The title of the book is: *La Photographie judiciaire, par Alphonse Bertillon, chef du service d'identification de la préfecture de police.*—Paris, Gauthier-Villars, 1890.

transient emotions are produced by the play of those muscles which I have described in a former letter. If this muscular activity becomes habitual it leaves as has been said its stamp in a more or less pronounced and permanent form upon the countenance.

Let us take the principal emotions to which most men are subject and see how they affect the muscles of the face. As the feeling of joy comes into the soul the corners of the mouth are slightly raised. This is one of the first marks. By this unconscious action of the levers on each side of the mouth the circular muscle-band which surrounds the lips is relaxed and forthwith the mouth slightly opens. The fleshy portion of the cheek, being thus raised, gathers into folds and moves the entire surface of the cheek upwards, forming numerous lines below the eyelids and giving to the eye the appearance of being slightly closed. In proportion as the joy heightens and turns the smile into laughter, these effects become more pronounced. Witness the raising of the corners forcing the mouth wider open, which draws the nostrils upward; the eyes nearly close in their wrinkled beds which press upon the glands above so as to force tears from them, as in cases of excessive mirth. As regards the fashioning of the folds around mouth, nose and eyes, the general law holds good that in joy they rise into rounded lines strongly marked; and some gather radiating in every direction from an orb. Notice that this emotion of joy begins so to speak, at the mouth and continues upward. It has its source in the affections or the heart and thence acts upon the mind.

The opposite emotion of anger begins apparently at the forehead as though it were more closely allied to pride of intellect than to feeling or sense. The first warning of rising anger is a contraction of the eyebrows, lowering where they approach the root of the nose and forming decided furrows immediately above it. This contraction has the effect of producing irregular folds upon the forehead, something in the shape of a cross, to which the perceptible swell-

ing of the frontal veins gives a peculiar emphasis. There are no wrinkles in this case below the eyes, but the projecting eyebrows impart a sort of darkening shadow above the eye. For the rest, the lines of the face which were rounded in mirth, become rigid now. The nostrils are distended and the lips compressed. Whilst in joy and laughter the head more frequently inclines forward, it is raised in anger or any kindred motion of pride.

Another emotion, opposed to joy, is sorrow. It shows itself distinctly and at one and the same moment in both mouth and forehead. In it the lips are drawn down at the corners, whereas in joy they were raised. Owing to this motion of the lips the facial surface lying between the eyes and the mouth appear lengthened, whilst the merry laugh seemed to shorten that part. The eyebrows are contracted, not however as in anger, downward to the nose, but rising, as they meet each other, toward the centre of the forehead. The lower eyelids are drawn toward the angle formed by the eye and nose, and the eyelids droop. The position of the head is generally forward and, strange to say, bent to one side. The contraction of the muscles around the eyes has, in proportion as it becomes more violent, the effect of touching the tear glands so as to produce weeping. This occurs even when the emotion is inwardly checked by the action of the will. The muscles of the mouth first relax and draw the face downward, whilst the counteraction of the muscles around the eye increases the tension bearing upon the cheek, and gives to the afflicted face the long and languid expression. In silent sorrow the lips are parted from a sense of abandonment. For the rest, the lines of the face in sorrow are not straight but rounded, although the curves are in a direction just opposite to those which we mark in the emotion of joy.

Different from the above expressions is that induced by the sense of fear. The effect of this emotion may be best characterized by saying that it throws open all the organs.

The lines of the face are more or less straight. Thus the lips are parted remaining in an almost horizontal position without any inclination at the corners. The eye is wide open, showing the white of the eyeball above the iris. The eyebrows seem lifted, but without change from their normal direction. The nostrils are distended. All the above symptoms intensify in proportion as fear turns into terror. The head is thrown back but in a rigid fashion unlike that of pride which preserves a turn denoting conscious action.

Much more could of course be said in regard to the manifestations of various other emotions; but I believe that in these four just mentioned, you have the main features of all the sensations which in a marked and distinct way affect the expression of the face. The others are more or less modifications and blendings of these principal emotions. It may be safe to say that in all cases the angle of the mouth and the inner extremity of the eyebrows give you the key to the expression of the different internal sensations. If you carefully observe the action of these which are as it were the cardinal points of facial expression you will soon become accustomed to copy the feelings of others upon your canvas. Certainly there are other items of considerable importance, which however you can hardly fail to catch in connection with the above-mentioned. For example, the position of the head varies with almost every distinct emotion in some characteristic way. Sometimes too the change of features affects one side of the face differently from the other. The expression of contempt, produced by a mingling of satisfaction (moderate joy,) and anger, causes not only the head to turn aside from the object of disdain, but one side of the upper lip is raised in oblique fashion toward the same object.

COLORING.

In the matter of coloring you have your masters who are guided more by experience or by experimenting, than by any definite rules. Nevertheless for the sake of completeness let me give you a few hints.

Flesh tints can of course be produced in a hundred ways. The complexion of a face is suggested not only by the temperament, race, or individual character of a person, but also by its surroundings either expressed in the picture itself or at least indicated and supposed. The style of a picture often determines what is called the key-note of its coloring, that is to say some tint which, pervading all the different pigments, harmonizes them as under a common light.

I believe it is customary in oil painting to draw the outline of a picture with brown madder. Next the background ought to be determined. This is important, for, unless you know from habit the real effect of your flesh tints, the eye is apt to be deceived in its judgment of the light. After having indicated the background you wash the entire face, except the eyes, with a light coat of Venetian red, or, as is more common, with pink madder mixed with transparent yellow or yellow ochre. Next you paint or "blot in," as painters say, the darker shades beneath the eyebrows, eyes, nose, and chin. The incisions of the nostrils and lips are usually made with pink and brown madder. For the shadows painters use Indian red and blue, usually cobalt. Indian red and lake produces a warm shade, which is deepened by ivory black and white. Some use burnt Siena with ultramarine for the half lights. Of course experiment is the great teacher of what exact effects are produced by certain mixtures of color.

The blending of colors in the more open portions of the face ought, it seems to me, be done whilst the paint is still moist. The same may be said of the drawing of the arteries and folds or furrows, although some artists manage to produce exquisite work with transparent colors when the picture is dry. A beautiful effect of vivid flesh coloring is brought about by tracing delicate lines with vermillion, like the irregular branchlets of veins over the forehead, temples, nose, cheek, and chin. This has to be done very deftly and judiciously. I think it is only done in portraits of men, as it

deprives the texture of that softness peculiar to the female complexion. For the lips vermillion and pink madder seem to serve every purpose.

TITULARS IN AUGUST.

I. ST. PETER'S CHAINS (AUGUST 1st).

Aug. 1, Dupl. 1. cl. cum oct. quæ commemor. sing. dieb. et 8. Aug. fit de die Octava. SS. Cyr. et Smaragd. figend. 9. Aug. et *pro Clero Romano* 7. Sept.

II. ST. ALPHONSUS LIGORIO (AUGUST 2d).

Aug. 2, Dupl. 1. cl. Com. Dom. Fit com. Oct. singul. dieb. et 9. Aug. fit de die Octava ex qua *pro Clero Romano* movend. S. Emigd. in 7. Sept.

III. ST. DOMINIC (AUGUST 4th).

Aug. 4, Dupl. 1. cl. cum oct. cujus fit com. quotidie except. 10. Aug. et fit 11. Aug. de die Octava ex qua *pro Clero Romano* figend. S. Xystus 7. Sept.

IV. FEAST OF THE TRANSFIGURATION (AUGUST 6th).

Aug. 6, Dupl. 1. cl. cum oct. quæ commemor. except. 10. Aug. et cujus Octava celebrat. 13. Aug. unde ulterius *pro Clero Romano* figend. S. Vinc. a Paulo 7. Sept.

V. ST. LAWRENCE (AUGUST 10th).

Aug. 10, Dupl. 1. cl. Reliqua ut in Calend.

VI. ST. PHILOMENA (AUGUST 11th).

(See Eccl. Rev. 1890).

Aug. 11, Dupl. 1. cl. cum oct. de qua fit 13. et 14. Aug. et ejus com. ante S. Laur. except. 15. et 16. Aug. ex die Octava *pro Clero Romano* ulterius figend. S. Hyacinth 7. Sept.

VII. ST. CLARE (AUGUST 12th).

Aug. 12, Dupl. 1. cl. cum oct. de qua fit 13. et 14. Aug. et quæ commemorat. post oct. Assumpt. except. 15. et 16. Aug. *Pro Clero Romano*, ex die Octava movend. S. Urban in 7. Sept.

VIII. ASSUMPTION OF THE B. V. MARY (AUGUST 15).

This is the Titular of all the feasts of the B. V. that have no special day in the Calendar.

Aug. 15, Ut in Calend. per totam Octavam.

IX. ST. HYACINTH (AUGUST 16).

Aug. 16. Dupl. 1. cl. com. Dom. Oct. commemor. post Oct. B. M. V. except. 18. August. in quam transferend. S. Joachim pro utroq. Clero. Ex die Octava perpet. transferend. S. Philip. in 26. Aug. et *pro Clero Romano*. Fest. Puriss. Cordis hoc anno omittitur.

X. ST. JOACHIM (AUGUST 16).

Aug. 16. Dupl. 1. cl. com. Dom. Octavæ fit com. post Oct. Assumpt. In die Octava de S. Philip. fit ut simplex et *pro Clero Romano*. Fest. Puriss. Cord. hoc anno omittitur.

XI. ST. HELEN (AUGUST 18).

Aug. 18. Dupl. 1. cl. *Pro Clero Romano* ulterius movend. S. Hyac. in 7. Sept. et S. Bartholom. celebrand. 24. Aug. com. Oct. quotid. except. 24. Aug. Ex die Octava figend. S. Ludov. die sequente.

XII. ST. BERNARD (AUGUST 20).

Aug. 20. Dupl. 1. cl. cum oct. de qua fit 26. Aug. et quæ ceteris dieb. commemor. except. 24. Aug. De die Octava unde movend. S. Joseph in 1. Sept. fit 27. Aug. *Pro Clero Romano* idem nisi quod tant. com. Oct. per omn. dies except. 25. Aug. et quod movend. S. Jos. in 7. Sept.

XIII. SACRED HEART OF MARY (AUGUST 23).

Only for churches following the Roman Ordo. (See Eccl. Rev. 1890).
Aug. 23. Dupl. 1. cl. com. Dom. Com. Oct. quotid. except. 25. Aug. in die Octava de S. Rosa fit ut simplex.

XIV. ST. BARTHOLOMEW (AUGUST 24).

Aug. 24. (etiam pro Clero Rom. extra urbem) Dupl. 1. cl. cum oct. de qua fit in calend. communi, 27. Aug. et aliter commemorat. *Pro Clero Romano* ponitur S. Ludov. 25. Aug. Ex die Octava movendus S. Raym. in diem seq. et *Pro Clero Romano* in 7. Sept.

XV. ST. LOUIS (AUGUST 25).

Aug. 25. Dupl. 1. cl. cum oct. de qua fit 26. Aug. et aliter commemor. *Pro Clero Romano* celebr. S. Barthol. 24. Aug. et ex die Octava ulterius figend. S. Elizab. 7. Sept.

XVI. ST. AUGUSTINE (AUGUST 28).

Aug. 28. Dupl. 1. cl. cum oct. de qua fit 1. et 3. Sept. et aliter commemor. De die Octava fit 4. Sept. unde *pro Clero Romano* movenda S. Rosa in 7. Sept.

XVII. ST. ROSA OF LIMA (AUGUST 30).

Aug. 30 Dupl. 1. cl. cum oct. de qua fit 1, 3, et 4. Sept. et reliq. dieb. commemor. De die Octava fit 6. Sept. cum com. Dom. *Pro Clero Romano* hinc movend. Commemor. Summor. Pontif. in 27. Sept.

H. GABRIELS.

CONFERENCE.

The Clause "Injuncta Eleemosyna" in our Faculties
(Form D and E).

In the matrimonial dispensations as they have been granted by the S. Pœnitentiaria, ever since the beginning of the present century *pro foro utroque*, i. e. also *pro foro externo*; the clause "injuncta aliqua eleemosyna arbitrio Ordinarii eroganda" or a similar phrase is usually added. As to the obligatory force of this clause, the S. Pœnitentiaria had declared (in a letter addressed to the Vicar-general of Bourges, dated June 11, 1859), that it was not necessary that the injunction should be complied with before the dispensation could be granted, but that it was sufficient, if the petitioners had promised to give the alms. From this decision the inference appeared legitimate that the clause did not in any way affect the validity of the dispensation. Nevertheless there were canonists who maintained that the wording of the clause (being in the ablative absolute) did imply that the dispensation obtained had no validity in case the injunction were not literally fulfilled. (Cf. Feije de imped. ed. III, n. 745, pag. 758, and others). The same interpretation was given to the clause as found in the faculties granted to our Bishops. (Konings. Comment. in facult. n. 185). This gave rise occasionally to serious difficulties not only in the case of very poor persons who require the marriage dispensation, but also with those who were either ill-disposed towards the Church or wished to contract a mixed marriage. By a decision of the S. Pœnitentiaria, dated Nov. 11, 1890 the question has at length been definitely settled, so as to render the said clause "non de valore," leaving it in particular cases to the discretion and decision of the Ordinary.

J. P.

*Circa eleemosynam pauperibus injunctam in rescriptis
Dispensationum matrimonialium.*

BEATISSIME PATER,

Vicarius generalis, officialis diœcesis N. . . . , humiliter exponit, quæ sequuntur :

In rescriptis dispensationum matrimonialium pro utroque foro favore pauperum, Sacra Pœnitentiaria clausulam inserit : “Erogata ab eis aliqua eleemosyna arbitrio Ordinarii juxta eorum vires taxanda et applicanda.” Jamvero Orator aliquoties, ob extremam paupertatem contrahentium, eorumve malam voluntatem, clausulam præterire satius duxit, et de eleemosyna omnino siluit. Nunc autem dubius et anceps quærit :

1. Utrum nulliter dispensationes fulminaverit? Et quatenus affirmative, instanter supplicat pro sanatione in radice.

Quatenus autem negative,

2. Utrum in eadem praxi perseverare possit, saltem in casibus valde arduis?

Et Deus . . etc.

Sacra Pœnitentiaria Dilecto in Christo Ordinario N scribenti respondet :

Ad I. *Negative.*

Ad II. *Rem prudenti judicio et conscientiæ Ordinarii remitti.*

Datum Romæ in Sacra Pœnitentiaria die 11 Novembri 1890.

F. SEGNA, S. P. R.
R. CELLI, S. P. Substus.

ANALECTA.

DECRETA S SEDIS RECENTIA QUOAD MATRIMONIUM..

We propose to publish under this head in successive numbers of the present volume (Fifth) of the *Review* the different decrees relative to matrimonial Dispensations issued by the present Sovereign Pontiff in answer to various "Postulata" of Bishops since the Vatican Council, whereby a new *Jus*, if we may say so, has been created affecting the practical judgment in matters of Moral Theology. A few of these Decrees are already known and may be found in the Appendix to the Decreta of the Third Baltimore Council. Nevertheless it will be deemed an advantage especially by students of theology, to have the whole matter thus brought together in one volume, the more so as some of the decisions receive their full interpretation only by the subsequent answers to *dubia* raised by the application of previous decrees. The answer of the Cardinal Prefect together with the decision of the S. Office in regard to the application of the "Declaratio Benedictina" in the United States will receive separate treatment in order to call attention to an error made current by several of our Theological periodicals, as if the said Declaration had not been promulgated in the Province of Santa Fé.

EX S. CONG. S. R. U. INQUISITIONIS.

I.

Litteræ ad Ordinarios locorum quoad dispensationes matrimoniales.¹

ILLME AC REVME DOMINE:

De mandato Sanctissimi D. N. Leonis XIII Supremæ Congregationi S. Rom. et Univ. Inquisitionis nuperrimis temporibus duplex quæstionum genus expendendum propositum fuit. Primum respicit facultates, quibus urgente mortis periculo, quando tempus non suppetit recurrendi ad S. Sedem, augere conveniat locorum Ordinarios dispensandi super impedimentis publicis matrimonium dirimentibus cum iis, qui juxta civiles leges sunt conjuncti aut alias in concubinato vivunt, et morituri in tanta temporis angustia in faciem Ecclesiæ rite copulari, et propriæ conscientiæ consulere valeant: alterum spectat ad executionem dispensationum, quæ ab Apostolica Sede impertiri solent.

¹ Act. S. Sedis. Vol. xx. 543.

Ad primum quod attinet, re serio diligenterque perpensa, approbatoque et confirmato Eminentissimorum Patrum una mecum Generalium Inquisitorum suffragio, Sanctitas Sua benigne annuit pro gratia, qua locorum Ordinarii dispensare valeant sive per se, sive per ecclesiasticam personam, sibi benevisam, ægrotos in gravissimo mortis periculo constitutos, quando non suppetit tempus recurrendi ad S. Sedem super impedimentis quantumvis publicis matrimonium jure ecclesiastico dirimentibus, excepto sacro presbyteratus Ordine, et affinitate lineæ rectæ ex copula licita proveniente.

Mens autem est ejusdem Sanctitatis Suæ, ut si quando, quod absit, necessitas ferat, ut dispensandum sit cum iis, qui sacro subdiaconatus aut diaconatus ordine sunt insigniti vel solemnem professionem religiosam emisierint, atque post dispensationem et matrimonium rite celebratum convaluerint, in extraordinariis hujusmodi casibus, Ordinarii de imperita dispensatione Supremam Sancti Officii Congregationem certiores faciant et interim omni ope curent, ut scandalum, si quod adsit, eo meliori modo quo fieri possit removeatur tum inducendo eosdem ut in loca se conferant, ubi eorum conditio ecclesiastica aut religiosa ignoratur, tum si id obtineri nequeat, injungendo saltem iisdem spiritualia exercitia aliasque salutes pœnitentias, atque eam vitæ rationem, quæ præteritis excessibus redimendis apta videatur, quæquæ fidelibus exemplo sit ad recte et christianæ vivendum.

De Altero vero quæstionum genere, item approbato et confirmato eorundem Eminentissimorum Patrum suffragio Sanctissimus sanxit:

1. Dispensationes matrimoniales omnes in posterum committendas esse vel Oratorum Ordinario vel Ordinario loci:

2. Apellatione Ordinarii, venire Episcopos, administratores seu Vicarios Apostolicos, Prælatos, seu Præfectos habentes jurisdictionem cum territorio separato, eorumque officiales seu Vicarios in Spiritualibus generales, et sede vacante Vicarium Capitularem vel legitimum Administratorem:

3. Vicarium Capitularem seu Administratorem eas quoque dispensationes Apostolicas exequi posse, quæ remissæ fuerint Episcopo aut Vicario ejus generali vel Officiali nondum executioni mandatas, sive hi illas exequi cœperint, sive non. Et vicissim, sede deinde provisa, posse Episcopum vel ejus Vicarium in spiritualibus generalem seu Officiale exequi dispensationes quæ Vicario capitulari exequendæ remissæ fuerant, seu hic illas exequi cœperit seu minus.

4. Dispensationes Matrimoniales Ordinario oratorum commissas exequendas esse ab illo Ordinario, qui litteras testimoniales dedit, vel preces transmisit ad S. Sedem Apostolicam, sive sit Ordinarius originis sine domicilii, sive utriusque sponsi, sive alterutrius eorum; etiamsi sponsi quo tempore executioni danda erit dispensatio, relicto illius diœcesis domicilio, in aliam diœcesim discesserint non amplius reversuri, monito tamen, si id expedire judicaverit, Ordinario loci, in quo matrimonium contrahitur.

5. Ordinario prædicto fas esse, si ita quoque expedire judicaverit, ad dispensationis executionem delegare alium Ordinarium, eum præsertim, in cujus diœcesi sponsi actu degunt.

Hæc quæ ad pastorale ministerium utilius faciliusque reddendum Sanctissimus Dominus Noster concedenda et statuenda iudicavit, dum libens tecum communico, bona cuncta Amplitudini Tuæ precor a Domino.

Datum Romæ die 20 Februarii 1888.

RAPH. CADR. MONACO.

II.

Dubium quoad facultatem dispensandi super impedimentis publicis matrimonialibus in mortis periculo.¹

ILLME AC REVME DOMINE.

Supremæ huic Congregationi Sancti Officii propositum fuit dubium : “Utrum Ordinarii in casibus extremæ necessitatis facultatem dispensandi super impedimentis publicis matrimonialibus in mortis periculo, literis Supremæ Congregat. die 20 Febr. 1888 concessam, parochis et universim confessariis approbatis modo generali subdelegare valeant, an non.” Quo dubio mature perpenso, Eminentissimi Patres una mecum Generales Inquisitores fer. IV, die 9 Januarii 1889 dixerunt : “Supplicandum Sanctissimo ut decernere et declarare dignetur, Ordinarios, quibus memorata facultas præcitatis literis diei 20 Februarii 1888 data fuit, posse illam subdelegare habitualiter parochis tantum, sed pro casibus, in quibus desit tempus ad ipsos Ordinarios recurrendi et periculum sit in mora.” Eadem feria ac die Sanctissimus D. N. D. Leo divina providentia PP. XIII, in solita audientia R. P. D. Adsectoris S. O.

¹ Act. S. Sedis Vol. xxi. p. 696.

impertita, benigne annuere dignatus est juxta Eminentissimorum PP. Suffragium.

Hæc tibi dum nota facio, fausta cuncta ac felicia precor a Dno.

Datum Romæ ex S. O. die 1 Martii 1889.

R. CARD. MONACO.

III.

De Facultate Dispensandi Urgente Mortis Periculo in Impedimentis Matrimonialibus cum Civiliter Junctis vel in Concubinato Viventibus.¹

BEATISSIME PATER.

Vicarius generalis N....., ad pedes Sanctitatis Tuæ provolutus, sequentium dubiorum solutionem perhumiliter expostulat, nempe :

Litteris S. Officii datis die 20 Februarii anno 1888, concessa est locorum Ordinariis facultas dispensandi, sive per se sive per ecclesiasticam personam sibi benevisam, ægrotos in gravissimo mortis periculo constitutos, quando non suppetit tempus recurrendi ad S. Sedem, super impedimentis quantumvis publicis matrimonium jure ecclesiastico dirimentibus, excepto sacro presbyteratus ordine et affinitate lineæ rectæ et copula licita proveniente.

Decreto vero lato fer. IV die 9 Januarii 1889 declaratum est, Ordinarios quibus memorata facultas præcitatis litteris diei 20 Februarii 1888 data fuit, posse illam subdelegare habitualiter parochis tantum, sed pro casibus in quibus desit tempus ad ipsos Ordinarios recurrendi et periculum sit in mora.

Jam igitur quæritur :

1. Utrum S. Congregatio per verba “super impedimentis quantumvis publicis” confirmare intenderit communem Theologorum et præsertim S. Alphonsi sententiam, quæ habet posse Episcopos in casibus urgentis necessitatis dispensare super impedimentis occultis, eamque facultatem veluti ordinariam probabiliter delegare etiam generaliter, ita ut mens Congregationis fuerit significare, Episcopos a fortiori ab impedimentis occultis in prædictis adjunctis dispensare posse ?

2. Utrum in gravissimo mortis periculo coadjutores parochi, quando ob ingentem parochiarum illius diœcesis amplitudinem ad eum recurrere non possunt, nomine parochi ab impedimentis publicis dispensare valent ?

¹ N.R. Th. xxii. 490.

3. Utrum in decreto die 9 Januarii 1889 nomine parochorum veniant etiam vicarii temporales qui post obitum parochorum vel in eorum absentia sufficiuntur?

FERIA IV DIE 23 APRILIS 1890.

In Congregatione Generali S. Romanæ et Universalis Inquisitionis habita per Eminentissimos ac Reverendissimos DD. Cardinales in rebus fidei et morum Inquisitores Generales propositis suprascriptis dubiis, ac præhabito Reverendissimorum DD. Consultorum voto, iidem Eminentissimi ac Reverendissimi Patres rescribi mandarunt :

Ad I Ex vi decreti, affirmative pro mortis articulo.

Ad II et III Detur responsum hac eadem feria datum R. P. D. Abbati Sanctissimæ Trinitatis Caven., quod est sequens, scilicet :

Propositis a R. P. D. Abbate supra laudato sequentibus dubiis :

I. An sub nomine parochorum in subdelegatione facultatis, de qua in precibus, intelligendi sunt etiam vice parochi vel œconomi curati ad nutum amovibiles, in quibus parœciis parochi stricte sumpti ac vere nominis non sunt creati? et quatenus negative.

II. Utrum saltem in diœcesibus, in quibus, sicut et in abbazia nullius Sanctissimæ Trinitatis Caven, ex privilegio vel ex antiquissima ac immemorabili consuetudine, nonnullæ sunt parœciæ, quarum curati tamquam vicarii abbatis sunt instituti sub nomine œconomi vel archipresbyteri curati, ad nutum amovibiles ad hos quoque possit extendi?

Eminentissimi Domini Cardinales in rebus fidei et morum Inquisitores Generales prædicta die ac feria rescribi mandarunt :

Ad I Comprehendi omnes, qui actu curam animarum exercent, exclusis vice parochis et capellanis.

Ad II Provisum in præcedenti.

Eadem feria ac die facta de his Sanctissimo Domino Nostro Leoni Papæ XIII relatione Sanctitas Sua resolutionem Eminentissimorum PP. adprobavit et confirmavit.

J. MANCINI, S. R. et U. I. Not.

ANALECTA.
 SANCTISSIMI DOMINI NOSTRI.
LEONIS

DIVINA PROVIDENTIA

PAPAE XIII.

LITTERÆ ENCYCLICÆ

AD PATRIARCHAS PRIMATES ARCHIEPISCOPOS ET EPISCOPOS
 UNIVERSOS CATHOLICI ORBIS GRATIAM ET COMMUNI-
 ONEM CUM APOSTOLICA SEDE HABENTES.

DE CONDITIONE OPIFICUM.

VENERABILIBUS FRATRIBUS PATRIARCHIS, PRIMATIBUS, ARCHI-
 EPISCOPIS ET EPISCOPIS UNIVERSIS CATHOLICI ORBIS
 GRATIAM ET COMMUNIONEM CUM APOSTOLICA
 SEDE HABENTIBUS.

LEO PP. XIII.

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

RERUM novarum semel excitata cupidine, quæ diu quidem com-
 movet civitates, illud erat consecuturum ut commutationum
 studia a rationibus politicis in œconomicarum cognatum genus aliquan-
 do defluerent.—Revera nova industriæ incrementa novisque euntes
 itineribus artes: mutatæ dominorum et mercenariorum rationes mutuæ:
 divitiarum in exiguo numero affluentia, in multitudine inopia: opificum
 cum de se confidentia maior, tum inter se necessitudo coniunctior,
 præterea versi in deteriora mores, effecere, ut certamen erumperet. In
 quo quanta rerum momenta vertantur, ex hoc apparet, quod animos
 habet acri expectatione suspensos: idemque ingenia exercet doctorum,
 concilia prudentum, conciones populi, legumlatorum iudicium, consilia
 principum, ut iam caussa nulla reperiatur tanta, quæ teneat hominum

studia vehementius.—Itaque, proposita Nobis Ecclesiæ caussa et salute communi, quod alias censuevimus, Venerabiles Fratres, datis ad vos Litteris de imperio politico, de libertate humana, de civitatum constitutione christiana, aliisque non dissimili genere, quæ ad refutandas opinionum fallacias opportuna videbantur, idem nunc faciendum *de conditione opificum* iisdem de causis duximus.—Genus hoc argumenti non semel iam per occasionem attigimus: in his tamen litteris totam data opera tractare quæstionem apostolici muneris conscientia monet, ut principia emineant, quorum ope, uti veritas atque æquitas postulant, dimicatio dirimatur. Caussa est ad expediendum difficilis, nec vacua periculo. Arduum siquidem metiri iura et officia, quibus locupletes et proletarios, eos qui rem, et eos qui operam conferant, inter se oportet contineri. Periculosa vero contentio, quippe quæ ab hominibus turbulentis et callidis ad pervertendum iudicium veri concitandamque seditiose multitudinem passim detorquetur. Utcumque sit, plane videmus, quod consentiunt universi, infimæ sortis hominibus celcritè esse atque opportune consulendum, cum pars maxima in misera calamitosaque fortuna indigne versentur. Nam veteribus artificum collegiis superiore sæculo deletis, nulloque in eorum locum suffecto præsidio, cum ipsa instituta legesque publicæ avitam religionem exuissent, sensim factum est ut opifices inhumanitati dominorum effrenatæque competitorum cupiditati solitarios atque indefensos tempus tradiderit.—Malum auxit usura vorax, quæ non semel Ecclesiæ iudicio damnata, tamen ab hominibus avidis et quæstuosis per aliam speciem exercetur eadem: huc accedunt et conductio operum et rerum omnium commercia fere in paucorum redacta potestatem, ita ut opulenti ac prædivites perpauci prope servile iugum infinitæ proletariorum multitudini imposuerint.

Ad huius sanationem mali *Socialistæ* quidem, sollicitata egentium in locupletes invidia, evertere privatas bonorum possessiones contendunt oportere, earumque loco communia universis singulorum bona facere, procurantibus viris qui aut municipio præsent, aut totam rempublicam gerant. Eiusmodi translatione bonorum a privatis ad commune, mederi se posse præsentī malo arbitrantur, res et commoda inter cives æqualiter partiendo. Sed est adeo eorum ratio ad contentionem dirimendam inepta, ut ipsum opificum genus afficiat incommodo: eademque præterea est valde injusta, quia vim possessoribus legitimis affert, pervertit officia reipublicæ, penitusque miscet civitates.

Sane, quod facile est pervidere, ipsius operæ, quam suscipiunt qui in

arte aliqua quæstuosa versantur, hæc per se caussa est, atque hic finis quo proxime spectat artifex, rem sibi quærere privatoque iure possidere uti suam ac propriam. Is enim si vires, si industriam suam alteri commodat, hanc ob caussam commodat ut res adipiscatur ad victum cultumque necessarias: ideoque ex opera data ius verum perfectumque sibi quærit non modo exigendæ mercedis, sed et collocandæ uti velit. Ergo si tenuitate sumptuum quicquam ipse comparsit, fructumque parsimoniæ suæ quo tutior esse custodia possit, in prædio collocavit, profecto prædium istiusmodi nihil est aliud, quam merces ipsa aliam induta speciem: proptereaque cœmptus sic opifici fundus tam est in eius potestate futurus, quam parta labore merces. Sed in hoc plane, ut facile intelligitur, rerum dominium vel moventium vel solidarum consistit. In eo igitur quod bona privatorum transferre *Socialistæ* ad commune nituntur, omnium mercenariorum faciunt conditionem deteriore, quippe quos, collocandæ mercedis libertate sublata, hoc ipso augendæ rei familiaris utilitatumque sibi comparandarum spe et facultate despoliant.

Verum, quod maius est, remedium proponunt cum iustitia aperte pugnans, quia, possidere res privatim ut suas, ius est homini a natura datum.—Revera hac etiam in re maxime inter hominem et genus interest animantium ceterarum. Non enim se ipsæ regunt belluæ, sed reguntur gubernanturque duplici naturæ instinctu: qui tum custodiunt expectant in eis facultatem agendi, viresque opportune evolvunt, tum etiam singulos earum motus exsuscitant iidem et determinant. Altero instinctu ad se vitamque tuendam, altero ad conservationem generis ducuntur sui. Utrumque vero commode assequuntur earum rerum usu quæ adsunt, quæque præsentibus sunt: nec sane progredi longius possent, quia solo sensu moventur rebusque singularibus sensu perceptis.—Longe alia hominis natura. Inest in eo tota simul ac perfecta vis naturæ animantis, ideoque tributum ex hac parte homini est, certe non minus quam generi animantium omni, ut rerum corporearum fruatur bonis. Sed natura animans quantumvis cumulate possessa, tantum abest ut naturam circumscribat humanam, ut multo sit humana natura inferior, et ad parendum huic obediendumque nata. Quod eminet atque excelsit in nobis, quod homini tribuit ut homo sit, et a belluis differat genere toto, mens seu ratio est. Et ob hanc caussam quod solum hoc animal est rationis particeps, bona homini tribuere necesse est non utenda solum, quod est omnium animantium commune, sed stabili

perpetuoque iure possidenda, neque ea dumtaxat quæ usu consumuntur, sed etiam quæ, nobis utentibus, permanent.

Quod magis etiam apparet, si hominum in se natura altius spectetur. —Homo enim cum innumerabilia ratione comprehendat, rebusque præsentibus adiungat atque annectat futuras, cumque actionum suarum sit ipse dominus, propterea sub lege æterna, sub potestate omnia providentissime gubernantis Dei, se ipse gubernat providentia consilii sui: quamobrem in eius est potestate res eligere quas ad consulendum sibi non modo in præsens, sed etiam in reliquum tempus, maxime iudicet idoneas. Ex quo consequitur, ut in homine esse non modo terrenorum fructuum, sed ipsius terræ dominatum oporteat, quia e terræ fetu sibi res suppeditari videt ad futurum tempus necessarias. Habent cuiusque hominis necessitates velut perpetuos redditus, ita ut hodie expletæ, in crastinum nova inperent. Igitur rem quamdam debet homini natura dedisse stabilem perpetuoque mansuram, unde perennitas subsidii expectari posset. Atqui istiusmodi perennitatem nulla res præstare, nisi cum ubertatibus suis terra, potest.

Neque est, cur providentia introducatur reipublicæ: est enim homo, quam respublica, senior: quocirca ius ille suum ad vitam corpusque tuendum habere natura ante debuit quam civitas ulla coisset.—Quod vero terram Deus universo generi hominum utendam, fruendam dederit, id quidem non potest ullo pacto privatis possessionibus obesse. Deus enim generi hominum donavisse terram in commune dicitur, non quod eius promiscuum apud omnes dominatum voluerit, sed quia partem nullam cuique assignavit possidendam, industricæ hominum institutisque populorum permissa privatarum possessionum descriptione.—Ceterum utcumque inter privatos distributa, inservire communi omnium utilitati terra non cessat, quoniam nemo est mortalium, quin alatur eo, quod agri efferunt. Qui re carent, supplent opera: ita ut vere affirmari possit, universam comparandi victus cultusque rationem in labore consistere, quem quis vel in fundo insumat suo, vel in arte aliqua operosa, cuius merces tandem non aliunde, quam a multiplici terræ fetu ducitur, cum eoque permutatur.

Qua ex re rursus efficitur, privatas possessiones plane esse secundum naturam. Res enim eas, quæ ad conservandam vitam maximeque ad perficiendam requiruntur, terra quidem cum magna largitate fundit, sed fundere ex se sine hominum cultu et curatione non posset. Iamvero cum in parandis naturæ bonis industriam mentis viresque corporis homo

insumat, hoc ipso applicat ad sese eam naturæ corporeæ partem, quam ipse percoluit, in qua velut formam quamdam personæ suæ impressam reliquit; ut omnino rectum esse oporteat, eam partem ab eo possideri uti suam, nec ullo modo ius ipsius violare cuiquam licere.

Horum tam perspicua vis est argumentorum, ut mirabile videatur, dissentire quosdam exoletarum opinionum restitutores : qui usum quidem soli, variosque prædiorum fructus homini privato concedunt : at possideri ab eo ut domino vel solum, in quo ædificavit, vel prædium quod excoluit, plane ius esse negant. Quod cum negant, fraudatum iri partis suo labore rebus hominem, non vident. Ager quippe cultoris manu atque arte subactus habitum longe mutat : e silvestri frugifer ex infecundo ferax efficitur. Quibus autem rebus est melior factus, illæ sic solo inhærent miscenturque penitus, ut maximam partem nullo pacto sint separabiles a solo. Atqui id quemquam potiri illoque perfrui, in quo alius desudavit, utrumne iustitia patiatur ? Quo modo effectæ res caussam sequuntur a qua effectæ sunt, sic operæ fructum ad eos ipsos qui operam dederint, rectum est pertinere. Merito igitur universitas generis humani, dissentientibus paucorum opinionibus nihil admodum mota, studioseque naturam intuens, in ipsius lege naturæ fundamentum reperit partitionis bonorum, possessionesque privatas, ut quæ cum hominum natura pacatoque et tranquillo convictu maxime congruant, omnium sæculorum usu consecravit.—Leges autem civiles, quæ, cum iustæ sunt, virtutem suam ab ipsa naturali lege ducunt, id ius, de quo loquimur, confirmant ac vi etiam adhibenda tuentur.—Idem divinarum legum sanxit auctoritas, quæ vel appetere alienum gravissime vetant. *Non concupisces uxorem proximi tui : non domum, non agrum, non ancillam, non bovem, non asinum, et universa quæ illius sunt.*

Iura vero istiusmodi, quæ in hominibus insunt singulis, multo validiora intelliguntur esse si cum officiis hominum in convictu domestico apta et connexa spectentur.—In deligendo genere vitæ non est dubium, quin in potestate sit arbitrioque singulorum alterutrum malle, aut Jesu Christi sectari de virginitate consilium, aut maritali se vinclo obligare. Ius coniugii naturale ac primigenum homini adimere, caussamve nuptiarum præcipuam, Dei auctoritate initio constitutam, quoquo modo circumscribere lex hominum nulla potest. *Crescite et multiplicamini.* En igitur familia, seu societas domestica, perparva illa quidem, sed vera

¹ Deut. v. 21.

² Gen. i. 28.

societas, eademque omni civitate antiquior ; cui propterea sua quædam iura officiaque esse necesse est, quæ minime pendeant a republica. Quod igitur demonstravimus, ius dominii personis singularibus natura tributum, id transferri in hominem, qua caput est familiæ, oportet : immo tanto ius est illud validius, quanto persona humana in convictu domestico plura complectitur. Sanctissima naturæ lex est, ut victu omnique cultu paterfamilias tueatur, quos ipse procrearit : idemque illuc a natura ipsa deducitur, ut velit liberis suis, quippe qui paternam referunt et quodam modo producunt personam, anquirere et parare, unde se honeste possint in ancipiti vitæ cursu a misera fortuna defendere. Id vero efficere non alia ratione potest, nisi fructuosarum possessione rerum, quas ad liberos hereditate transmittat.—Quemadmodum civitas, eodem modo familia, ut memoravimus, veri nominis societas est, quæ potestate propria, hoc est paterna, regitur. Quamobrem, servatis utique finibus quos proxima eius caussa præscripserit, in deligendis adhibendisque rebus incolumitati ac iustæ libertate suæ necessariis, familia quidem paria saltem cum societate civili iura obtinet. Paria saltem diximus, quia cum convictus domesticus et cogitatione sit et re prior, quam civilis coniunctio, priora quoque esse inagisque naturalia iura eius officiaque consequitur. Quod si cives, si familiæ, convictus humani societatisque participes factæ, pro adiumento offensionem, pro tutela deminutionem iuris sui in republica reperirent, fastidienda citius, quam optanda societas esset.

Velle igitur ut pervadat civile imperium arbitrato suo usque ad intima domorum, magnus ac perniciosus est error.—Certe si qua forte familia in summa rerum difficultate consilii inopia versetur, ut inde se ipsa expedire nullo pacto possit, rectum est subveniri publice rebus extremis : sunt enim familiæ singulæ pars quædam civitatis. Ac pari modo sicubi intra domesticos parietes gravis extiterit perturbatio iurium inuitorum, suum cuique ius potestas publica vindicato : neque enim hoc est ad se rapere iura civium, sed munire atque firmare iustâ debitaque tutela. Hic tamen consistant necesse est, qui præsent rebus publicis : hos excedere fines natura non patitur. Patria potestas est eiusmodi, ut nec extinguï, neque absorberi a republica possit, quia idem et commune habet cum ipsa hominum vita principium. *Filii sunt aliquid patris*, et velut paternæ amplificatio quædam personæ : proprieque loqui si volumus, non ipsi per se, sed per communitatem domesticam, in qua generati sunt, civilem ineunt ac participant societatem. Atque hac

ipsa de caussa, quod filii sunt *naturaliter aliquid patris*. . . . *antequam usum liberi arbitrii habeant, continentur sub parentum cura*.¹ Quod igitur *Socialistæ*, posthabitâ providentiâ parentum, introducunt providentiam reipublicæ, faciunt *contra iustitiam naturalem*, ac domorum compaginem dissolvunt.

Ac præter iniustitiam, nimis etiam apparet qualis esset omnium ordinum commutatio perturbatioque, quam dura et odiosa servitus civium consecutura. Aditus ad invidentiam mutuam, ad obtrectationes et discordias patefieret; ademptis ingenio singulorum sollertiæque stimulis, ipsi divitiarum fontes necessario exarescerent: eaque, quam fingunt cogitatione, æquabilitas, aliud revera non esset nisi omnium hominum æque misera atque ignobilis, nullo discrimine, conditio.—Ex quibus omnibus perspicitur, illud *Socialismi* placitum de possessionibus in commune redigendis omnino repudiari oportere, quia iis ipsis, quibus est opitulandum, nocet; naturalibus singulorum iuribus repugnat, officia reipublicæ tranquillitatemque communem perturbat. Maneat ergo, cum plebi sublevatio quæritur, hoc in primis haberi fundamenti instar oportere, privatas possessiones inviolate servandas. Quo posito, remedium, quod exquiritur, unde petendum sit, explicabimus.

Confidenter ad argumentum aggredimur ac plane iure Nostro, propterea quod caussa agitur ea, cuius exitus probabilis quidem nullus, nisi advocata religione Ecclesiaque, reperietur. Cum vero et religionis custodia, et earum rerum, quæ in Ecclesiæ potestate sunt, penes Nos potissimum dispensatio sit, neglexisse officium taciturnitate videremur.—Profecto aliorum quoque operam et contentionem tanta hæc caussa desiderat: principum reipublicæ intelligimus, dominorum ac locupletium, denique ipsorum, pro quibus contentio est, proletariorum: illud tamen sine dubitatione affirmamus, inania conata hominum futura, Ecclesia posthabita. Videlicet Ecclesia est, quæ promittit ex Evangelio doctrinas, quarum virtute aut plane componi certamen potest, aut certe fieri, detracta asperitate, mollius: eademque est, quæ non instruere mentem tantummodo, sed regere vitam et mores singulorum præceptis suis contendit: quæ statum ipsum proletariorum ad meliora promovet pluribus utilissime institutis: quæ vult atque expetit omnium ordinum consilia viresque in id consociari, ut opificium rationibus, quam commodissime potest, consulatur: ad eamque rem adhiberi leges ipsas auctoritatemque reipublicæ, utique ratione ac modo, putat oportere.

¹ S. Thom. II-II. Quæst. x. art. xii.

Illud itaque statuatur primo loco, ferendam esse conditionem humanam : ima summis paria fieri in civili societate non posse. Agitant id quidem *Socialistæ* : sed omnis est contra rerum naturam vana contentio. Sunt enim in hominibus maximæ plurimæque natura dissimilitudines : non omnium paria ingenia sunt, non sollertia, non valetudo, non vires : quarum rerum necessarium discrimen sua sponte sequitur fortuna dispar. Idque plane ad usus cum privatorum tum communitalis accomodate ; indiget enim varia ad res gerendas facultate diversisque muneribus vita communis : ad quæ fungenda munera potissimum impelluntur homines differentiâ rei cuiusque familiaris.—Et ad corporis laborem quod attinet, in ipso *statu innocentie* non iners omnino erat homo futurus : at vero quod ad animi delectationem tunc libere optavisset voluntas, idem postea in expiationem culpæ subire non sine molestiæ sensu cœgit necessitas. *Maledicta terra in opere tuo : in laboribus comedes ex ea cunctis diebus vitæ tuæ.*¹—Similique modo finis acerbitationum reliquarum in terris nullus est futurus, quia mala peccati consecraria aspera ad tolerandum sunt, dura, difficilia : eaque homini usque ad ultimum vitæ comitari est necesse. Itaque pati et perpeti humanum est, et ut homines experiantur ac tentent omnia, istiusmodi incommoda evellere ab humano convictu penitus nulla vi, nulla arte poterunt. Siqui id se profiteantur posse, si miseræ plebi vitam polliceantur omni dolore molestiaque vacantem, et refertam quiete ac perpetuis voluptatibus, næ illi populo imponunt, fraudemque struunt, in mala aliquando erupturam maiora præsentibus. Optimum factu res humanas, ut se habent, ita contueri, simulque opportunum incommodis levamentum, uti diximus, aliunde petere.

Est illud in caussa, de qua dicimus, capitale malum, opinione fingere alterum ordinem sua sponte infensum alteri, quasi locupletes et proletarios ad digladiandum inter se pertinaci duello natura comparaverit. Quod adeo a ratione abhorret et a veritate, ut contra verissimum sit, quo modo in corpore diversa inter se membra conveniunt, unde illud existit temperamentum habitudinis, quam symmetriam recte dixeris, eodem modo naturam in civitate præcepisse ut geminæ illæ classes congruant inter se concorditer, sibi que convenienter ad æquilibritatem respondeant. Omnino altera alterius indiget : non res sine operâ, nec sine re potest opera consistere. Concordia gignit pulcritudinem rerum

¹ Gen. III., 17.

atque ordinem : contra ex perpetuitate certaminis oriatur necesse est cum agresti immanitate confusio. Nunc vero ad dirimendum certamen, ipsasque eius radices amputandas, mira vis est institutorum christianorum, eaque multiplex.—Ac primum tota disciplina religionis, cuius est interpres et custos Ecclesia, magnopere potest locupletes et proletarios componere invicem et coniungere, scilicet utroque ordine ad officia mutua revocando, in primisque ad ea quæ a justitia ducuntur. Quibus ex officiis illa proletarium atque opificem attingunt ; quod libere et cum æquitate pactum operæ sit, id integre et fideliter reddere : non rei ullo modo nocere, non personam violare dominorum : in ipsis tuendis rationibus suis abstinere a vi, nec seditionem induere unquam : nec commisceri cum hominibus flagitiosis, immodicas spes et promissa ingentia artificiose iactantibus, quod fere habet poenitentiam inutilem et fortunarum ruinas consequentes.—Ista vero ad divites spectant ac dominos : non habendos mancipiorum loco opifices : vereri in eis æquum esse dignitatem personæ, utique nobilitatem ab eo, character christianus qui dicitur. Quæstuosas artes, si naturæ ratio, si christiana philosophia audiatur, non pudori homini esse, sed decori, quia vitæ sustentandæ præbent honestam potestatem. Illud vere turpe et inhumanum, abuti hominibus pro rebus ad quæstum, nec facere eos pluris, quam quantum nervis polleant viribusque. Similiter præcipitur, religionis et bonorum animi haberi rationem in proletariis oportere. Quare dominorum partes esse, efficere ut idoneo temporis spatio pietati vacet opifex : non hominem dare obvium lenociniis corruptelarum illecebrisque peccandi : neque ullo pacto a cura domestica parsimoniæque studio abducere. Item non plus imponere operis, quàm vires ferre queant, nec id genus, quod cum ætate sexuque dissideat. In maximis autem officiis dominorum illud eminet, iusta unicuique præbere. Profecto ut mercedis statuatur ex æquitate modus, caussæ sunt considerandæ plures : sed generatim locupletes atque heri meminerint, premere emolumenti sui caussa indigentes ac miseros, alienaque ex inopia captare quæstum, non divina, non humana iura sinere. Fraudare vero quemquam mercede debita grande piaculum est, quod iras e cælo ultrices clamore devocat. *Ecce merces operariorum. . . quæ fraudata est a vobis, clamat : et clamor eorum in aures Domini Sabaoth introivit.*¹ Postremo religiose cavendum locupletibus ne proletariorum compendiis quicquam noceant nec vi, nec dolo, nec fenebribus artibus : idque eo vel magis quod non satis illi

¹ Iac. v. 4.

snut contra iniurias atque impotentiam muniti, eorumque res, quo exilior, hoc sanctior habenda.

His obtemperatio legibus nonne posset vim caussasque dissidii vel sola restinguere?—Sed Ecclesia tamen, Iesu Christo magistro et duce, persequitur maiora : videlicet perfectius quiddam præcipiendo, illuc spectat, ut alterum ordinem vicinitate proxima amicitiaque alteri coniungat.—Intelligere atque æstimare mortalia ex veritate non possumus, nisi dispexerit animus vitam alteram eamque immortalem : qua quidem dempta, contiuvuo forma ac vera notio honesti interiret : immo tota hæc rerum universitas in arcanum abiret nulli hominum investigationi pervium. Igitur, quod natura ipsa admonente didicimus, idem dogma est christianum, quo ratio et constitutio tota religionis tamquam fundamento principe nititur, cum ex hac vita excesserimus, tum vere nos esse victuros. Neque enim Deus hominem ad hæc fragilia et caduca, sed ad cælestia atque æterna generavit, terramque nobis ut exulandi locum, non ut sedem habitandi dedit. Divitiis ceterisque rebus, quæ appellantur bona, affluas, careas, ad æternam beatitudinem nihil interest : quemadmodum utare, id vero maxime interest. Acerbitates varias, quibus vita mortalis fere contextitur, Iesus Christus *copiosa redemptione* sua nequaquam sustulit, sed in virtutum incitamenta, materiamque bene merendi traduxit : ita plane ut nemo mortalium queat præmia sempiterna capessere, nisi cruentis Iesu Christi vestigiis ingrediatur. *Si sustinebimus, et conregnabimus.*¹ Laboribus ille et cruciatibus sponte susceptis, cruciatuum et laborum mirifice vim delenivit: nec solum exemplo, sed gratia sua perpetuaeque mercedis spe proposita, perpersionem dolorum effecit faciliorem: *id enim, quod in præsentis est momentaneum et leve tribulationis nostræ, supra modum in sublimitate æternæ gloriæ pondus operatur in cælis.*²

Itaque fortunati monentur, non vacuitatem doloris afferre, nec ad felicitatem ævi sempiterni quicquam prodesse divitias, sed potius obesse:³ terrori locupletibus esse debere Iesu Christi insuetas minas: rationem de usu fortunarum Deo iudici severissime aliquando reddendam. De ipsis opibus utendis excellens ac maximi momenti doctrina est, quam si philosophia incohatam, at Ecclesia tradidit perfectam plane, eademque

¹ II ad Tim. II, 12.

² II Cor. iv, 17.

³ Matt. xix, 23–24.

⁴ Luc. vi, 24–25.

efficit ut non cognitione tantum, sed moribus teneatur. Cuius doctrinæ in eo est fundamentum positum, quod iusta possessio pecuniarum a iusto pecuniarum usu distinguitur. Bona privatim possidere, quod paulo ante vidimus, ius est homini naturale: eoque uti iure, maxime in societate vitæ, non fas modo est, sed plane necessarium. *Licetum est, quod homo propria possideat. Et est etiam necessarium ad humanam vitam.*¹ At vero si illud quærat, qualem esse usum bonorum necesse sit, Ecclesia quidem sine ulla dubitatione respondet: *quantum ad hoc, non debet homo habere res exteriores ut proprias, sed ut communes, ut scilicet de facili aliquis eas communicet in necessitate aliorum. Unde Apostolus dicit: divitibus huius sæculi præcipe . . . facile tribuere, communicare.*² Nemo certe opitulari aliis de eo iubetur, quod ad usus pertineat cum suis tum suorum necessarios: immo nec tradere aliis quo ipse egeat ad id servandum quod personæ conveniat, quodque deceat: *nul- lus enim inconvenienter vivere debet.*³ Sed ubi necessitati satis et decoro datum, officium est de eo quod superat gratificari indigentibus. *Quod superest, date eleemosinam.*⁴ Non iustitiæ, excepto in rebus extremis, officia ista sunt, sed caritatis christianæ, quam profecto lege agendo petere ius non est. Sed legibus iudiciisque hominum lex antecedit iudiciumque Christi Dei, qui multis modis suadet consuetudinem largiendi; *beatius est magis dare, quam accipere:*⁵ et collatam negatamve iudicaturus. *Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.*⁶ —Quarum rerum hæc summa est; quicumque maiorem copiam bonorum Dei munere acceperit, sive corporis et externa sint, sive animi, ob hanc caussam accepisse, ut ad perfectionem sui pariterque, velut minister providentiæ divinæ, ad utilitates adhibeat ceterorum. *Habens ergo talentum, curet omnino ne taceat: habens rerum affluentiam, vigilet ne a misericordiæ largitate torpescat: habens artem qua regitur, magnopere studeat ut usum atque utilitatem illius cum proximo partiatur.*⁷

Bonis autem fortunæ qui careant, ii ab Ecclesia perdocentur, non probro haberi, Deo iudice, paupertatem, nec eo pudendum, quod victus

¹ II-II Quæst. lxvi, a. ii

² II-II Quæst. lxxv, a. ii.

³ II-II Quæst. xxxii, a. vi.

⁴ Luc, xi, 41.

⁵ Actor. xx, 35.

⁶ Matt xxv, 40.

⁷ S. Greg. Magn in Evang. Hom. ix, n. 7.

labore quærat. Idque confirmavit re et facto Christus Dominus, qui pro salute hominum *egenus factus est, cum esset dives*:¹ cumque esset filius Dei ac Deus ipsemet, videri tamen ac putari fabri filius voluit: quin etiam magnam vitæ partem in opere fabrilis consumere non recusavit. *Nonne hic est faber, filius Mariæ?*² Huius divinitatem exempli intuentibus, ea facilius intelliguntur: veram hominis dignitatem atque excellentiam in moribus esse, hoc est in virtute, positam: virtutem vero commune mortalibus patrimonium, imis et summis, divitibus et proletariis æque parabile: nec aliud quippiam quam virtutes et merita, in quocumque reperiuntur, mercedem beatitudinis æternæ sequuturam. Immo vero in calamitosorum genus propensior Dei ipsius videtur voluntas: beatos enim Iesus Christus nuncupat pauperes:³ invitat peramanter ad se, solatii causa, quicumque in labore sint ac luctu:⁴ infimos et iniuria vexatos complectitur caritate præcipua. Quarum cognitione rerum facile in fortunatis deprimitur tumens animus, in ærumnosis demissus extollitur: alteri ad facilitatem, alteri ad modestiam flectuntur. Sic cupitum superbiciæ intervallum efficitur brevius, nec difficulter impetrabitur ut ordinis utriusque, iunctis amice dextris, copulentur voluntates.

Quos tamen, si christianis præceptis paruerint, parum est amicitia, amor etiam fraternus inter se coniugabit. Sentient enim et intelligent, omnes plane homines a communi parente Deo procreatos: omnes ad eundem finem bonorum tendere, qui Deus est ipse, qui afficere beatitudine perfecta atque absoluta et homines et Angelos unus potest: singulos item pariter esse Iesu Christi beneficio redemptos et in dignitatem filiorum Dei vindicatos, ut plane necessitudine fraterna cum inter se tum etiam cum Christo Dominio, *primogenito in multis fratribus*, contineantur. Item naturæ bona, munera gratiæ divinæ pertinere communiter et promiscue ad genus hominum universum, nec quemquam, nisi indignum, bonorum cælestium fieri exheredem. *Si autem filii, et heredes: heredes quidem Dei coheredes autem Christi.*⁵

Talis est forma officiorum ac iurium, quam christiana philosophia profitetur. Nonne quieturum perbrevis tempore certamen omne videatur, ubi illa in civili convictu valeret?

¹ II Corinth. viii, 9.

² Marc. vi, 3.

³ Matt. v, 3: *Beati pauperes spiritu.*

⁴ Matt. vi, 28: *Venite ad me omnes, qui laboratis et onerati estis, et ego reficiam vos.*

⁵ Rom. viii, 17.

Denique nec satis habet Ecclesia viam inveniendæ curationis ostendere, sed admovet sua manu medicinam. Nam tota in eo est ut ad disciplinam doctrinamque suam excolat homines atque instituat: cuius doctrinæ saluberrimos rivos, Episcoporum et Cleri opera, quam latissime potest, curat deducendos. Deinde pervadere in animos nititur flectereque voluntates, ut divinorum disciplina præceptorum regi se gubernarique patiantur. Atque in hac parte, quæ princeps est ac permagni momenti, quia summa utilitatum caussa que tota in ipsa consistit, Ecclesia quidem una potest maxime. Quibus enim instrumentis ad permovendos animos utitur, ea sibi hanc ipsam ob causam tradita a Iesu Christo sunt, virtutemque habent divinitus insitam. Istiusmodi instrumenta sola sunt, quæ cordis attingere penetrales sinus apte queant, hominemque adducere ut obedientem se præbeat officio, motus animi appetentis regat, Deum et proximos caritate diligat singulari ac summa, omniaque animose perrumpat, quæ virtutis impediunt cursum.—Satis est in hoc genere exempla veterum paulisper cogitatione repetere. Res et facta commemoramus, quæ dubitationem nullam habent: scilicet civilem hominum communitatem funditus esse institutis christianis renovatam: huiusce virtute renovationis ad meliora promotum genus humanum, immo revocatum ab interitu ad vitam, auctumque perfectione tanta, ut nec extiterit ulla antea, nec sit in omnes consequentes ætates futura maior. Denique Iesum Christum horum esse beneficiorum principium eundem et finem: ut ab eo profecta, sic ad eum omnia referenda. Nimirum accepta Evangelii luce, cum incarnationis Verbi hominumque redemptionis grande mysterium orbis terrarum didicisset, vita Iesu Christi Dei et hominis pervasit civitates, eiusque fide et præceptis et legibus totas imbuat. Quare si societati generis humani medendum est, revocatio vitæ institutorumque christianorum sola medebitur. De societatibus enim dilabentibus illud rectissime præcipitur, revocari ad origines suas, cum restitui volunt, oportere. Hæc enim omnium consociationum perfectio est, de eo laborare idque assequi, cuius gratia institutæ sunt: ita ut motus actusque sociales eadem caussa pariat, quæ peperit societatem. Quamobrem declinare ab instituto, corruptio est: ad institutum redire, sanatio. Verissimeque id quemadmodum de toto reipublicæ corpore, eodem modo de illo ordine civium dicimus, qui vitam sustentant opere, quæ est longe maxima multitudo.

Nec tamen putandum, in colendis animis totas esse Ecclesiæ curas

ita defixas, ut ea negligat quæ ad vitam pertinent mortalem ac terrenam. —De proletariis nominatim vult et contendit ut emergant e misserimo statu fortunamque meliorem adipiscantur. Atque in id confert hoc ipso operam non medicorem, quod vocat et instituit homines ad virtutem. Mores enim christiani, ubi servantur integri, partem aliquam prosperitatis sua sponte pariunt rebus externis, quia conciliant principium ac fontem omnium bonorum Deum: coercent geminas vitæ pestes, quæ nimium sæpe hominem efficiunt in ipsa opum abundantia miserum, rerum, appetentiam nimiam et voluptatum sitim:¹ contenti denique cultu victuque frugi, vectigal parsimonia suppleant, procul a vitiis, quæ non modo exiguas pecunias, sed maximas etiam copias exhauriunt, et lauta patrimonia dissipant. Sed præterea, ut bene habeant proletarii, recta providet, instituendis fovendisque rebus, quas ad sublevandam eorum inopiam intelligat conducibiles. Quin in hoc etiam genere beneficiorum ita semper excelluit, ut ab ipsis inimicis prædicatione efferatur. Ea vis erat apud vetustissimos christianos caritatis mutuae, ut persæpe sua se re privarent, opitulandi caussa divitiores: quamobrem *neque. . . . quisquam egens erat inter illos.*² Diaconis, in id nominatim ordine instituto, datum ab Apostolis negotium, ut quotidianæ beneficentiæ exercerent munia: ac Paulus Apostolus, etsi sollicitudine districtus omnium Ecclesiarum, nihilominus dare se in laboriosa itinera non dubitavit, quo ad tenuiores christianos supem præsens afferret. Cuius generis pecunias, a christianis in unoquoque conventu ultro collatas, *deposita pietatis* nuncupat Tertullianus, quod scilicet insumerentur *egenis alendis humanisque, et pueris ac puellis re ac parentibus destitutis, inque domesticis senibus, item naufragis.*³ Hinc sensim illud extitit patrimonium, quod religiosa cura tamquam rem familiarem indigentium Ecclesia custodivit. Immo vero subsidia miseræ plebi, remissa rogandi verecundia, comparavit. Nam et locupletium et indigentium communis parens, excitata ubique ad excellentem magnitudinem caritate, collegia condidit sodalium religiosorum, aliaque utiliter permulta instituit, quibus opem ferentibus, genus miseriarum prope nullum esset, quod solatio careret. Hodie quidem multi, quod eodem modo fecere olim ethnici, ad arguendam transgrediuntur Ecclesiam huius etiam tam egregiæ caritatis: cuius in locum subrogare visum est constitutum legibus publicis beneficentiam. Sed quæ chris-

¹ *Radix omnium malorum est cupiditas.* I. Tim. VI. 10.

² Act. IV. 34

³ Apol. II, XXXIX.

tianam caritatem suppléant, totam se ad alienas porrigentem utilitates, artes humanæ nullæ reperientur. Ecclesiæ solius est illa virtus, quia nisi a sacratissimo Iesu Christi corde ducitur, nulla est uspiam: vagatur autem a Christo longius, quicumque ab Ecclesia discesserit.

At vero non potest esse dubium quin, ad id quod est propositum, ea quoque, quæ in hominum potestate sunt, adiumenta requirantur. Omnino omnes, ad quos caussa pertinet, eodem intendant idemque laborent pro rata parte necesse est. Quod habet quandam cum moderatrice mundi providentia similitudinem: fere enim videmus rerum exitus a quibus caussis pendent, ex earum omnium conspiratione procedere.

Iamvero quota pars remedii a republica expectanda sit, præstat exquirere.—Rempublicam hoc loco intelligimus non quali populus utitur unus vel alter, sed qualem et vult recta ratio naturæ congruens, et probant divinæ documenta sapientiæ quæ Nos ipsi nominatim in litteris Encyclicis de civitatem constitutione christiana explicavimus. Itaque per quos civitas regitur, primum conferre operam generatim atque universe debent tota ratione legum atque institutorum, scilicet efficiendo ut ex ipsa conformatione atque administratione reipublicæ ultro prosperitatis tam communis quam privatorum efflorescat. Id est enim civilis prudentiæ munus, propriumque eorum, qui præsunt, officium. Nunc vero illa maxime efficiunt prosperas civitates, morum probitas, recte atque ordine constitutæ familiæ, custodia religionis ac iustitiæ, onerum publicorum cum moderata irrogatio, tum æqua partitio, incrementa artium et mercaturæ, florens agrorum cultura, et si qua sunt alia generis eiusdem, quæ quo maiore studio provehuntur, eo melius sunt victuri cives et beattius.—Harum igitur virtute rerum in potestate rectorum civitatis est, ut ceteris prodesse ordinebus, sic et proletarium conditionem iuvare plerimum: idque iure suo optimo, neque ulla cum importunitatis suspitione: debet enim respublica ex lege muneris sui in commune consulere. Quo autem commodorum copia provenierit ex hac generali providentia maior, eo minus oportebit alias ad opificium salutem experiri vias.

(*Continuabitur.*)

BOOK REVIEW

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To many whom this "souvenir" is likely to reach its contents will no doubt be a revelation of silent and efficient activity which begun under the single-minded direction of a noble priest has been continued in his spirit by those whose work appears to have upon it every mark of the blessing of God. The Milwaukee Ecclesiastical Seminary, founded in 1853 by the late Rev. Dr. Salzmann and the learned archbishop Heiss, at the time a simple priest, under the sanction of bishop Henni, counts at present 270 students. More than 600 priests have gone forth from it, among them the present archbishop of the diocese. The names of not a few of its superiors and professors have appeared in the lists of those who have made solid contributions to the theological literature of this country at a time when such labors were all the more creditable because there were few men who would have devoted themselves to the task. We need only mention the books of Heiss and Wapelhorst which are known to every ecclesiastic.

But the wisdom of those who planned and directed the work going on at St. Francis is especially apparent in the fact that they managed to group around a single centre a number of institutions kindred in their aim of Christian education and which aid each other in the promotion of this common end. The success of a secular establishment of charity or education depends in most cases on the ability of the chief who controls its spirit. Religious communities have their rules and traditions which cannot easily be ignored or overthrown by the ambition or weakness of an individual who may accidentally obtain the control. In the case of seculars, whatever may be the advantages derived from the healthy freedom that challenges actual and constant improvement, there remains always the danger of individual influence breaking down barriers and wise regulations seen only for the time being as hindrances to individual liberty. This danger can be forestalled by subjecting a superior to some kind of censorship so as to prevent his position from becoming one of irresponsible authority, a thing which is commonly effected by the establishment of boards and faculties or by the super-

vision of the Episcopal functionaries. But even here it is easy that the individual exercise predominating influence and absorb the independent judgment of those around him. The safest guarantee that abuse or neglect be rendered harmless or impossible lies in the dependence and responsibility of the controlling authority toward other institutions which are not only open and constant witnesses of its activity but which are vitally interested in the maintenance of a proper spirit in the management of the establishment.

This idea has been carried out in the institutions of St. Francis. There is first of all the Ecclesiastical Seminary. Next we have the Normal school or seminary in which teachers are trained with a view to support the acts and ordinances of the Baltimore Councils with regard to the schools. These are also active in aiding the thorough reform of Church music. The advantage of this harmonious preparation of the two factors on which all the church-work depends must be evident at first sight. The priest knows where to find the teacher who will efficiently help him in his parochial labor and whom he need not himself instruct in this difficult task.

Besides these two seminaries there are other schools which serve as object lessons to the candidates for the priesthood and the Normal school. These charitable institutions not only help to teach the seminarist practical lessons as far as may be necessary or advisable under the guidance of the superiors, but they furnish also the best candidates for each special calling, these being under the care and observation of those who are capable of discerning and fostering vocations to the priesthood or to the office of secular teachers. For those who show no aptitude for the one or the other there are the commercial and industrial courses which offer to make them useful and at the same time thoroughly Catholic citizens.

A notable feature in the general work done is the Institute for deaf mutes. They are trained in the requirements of a common school education, in the domestic duties and in the various art industries. The artistic workshops have scored remarkable success and give the comfortable prospect that some day our ecclesiastical art will be purified from those uncatholic features which predominate in many cases because the artists who supply our market at present lack the proper religious feeling. We are told that the workshops of St. Francis Institute turned out 20,000 dollars worth of orders last year. As the present publica-

tion is for the benefit of the deaf mute house it deserves a large sale. The numerous and handsome illustrations make it a good medium of eliciting a well deserved charity.

LIFE OF ST. ALOYSIUS GONZAGA, of the Society of Jesus. Edited by Rev. J. F. X. O'Connor, S. J. Written by the Students of Rhetoric Class of '92, of St. Francis Xavier's College, New York City. Centenary Edition. 1891.

If this beautiful volume possessed no other merit than that of having been written by a number of young students under the direction of a wise teacher, it would deserve the highest commendation. It is difficult indeed not to say much of this feature of "the Life" which the writers with noble fitness dedicate to the youths and maidens of America "as a short remembrance (may it last unto their death hour!) of that dear friend of God, the pure, the beautiful, the holy St. Aloysius." All honor to the mind that conceived this tribute and to the willing hearts and hands that carried it out.

We will only add that respect for sanctity would considerably grow, if distinctly catholic books were gotten up generally in the neat and faultless fashion of this volume. Such good taste would no doubt also help the publishers to find better sales in the end.

THE HOLY MASS EXPLAINED. A short explanation of the meaning of the Ceremonies of the Mass. Useful to all who take part in the Sacred Mysteries. By Rev. F. X. Schouppe, S. J. Translated by the Rev. P. O'Hare.—Fr. Pustet, & Co. 1891.

Surely both "the clergy and the laity will hail with delight the publication of this little treasure of modern Catholic literature, intended as it is to increase love and reverence for the great central act and feature of Catholic worship, the Holy Sacrifice of the Mass, its ceremonies and symbols." Father Schouppe's works are known for their lucidity and simple unction and the translator has preserved the one and the other in making this charming and useful exposition of the Holy Mass accessible to English readers. The style of print, illustration and binding are exceptionally neat which make it a suitable and not expensive gift to those whose devotion we would fix and increase.

BOOKS RECEIVED.

CURSUS VITÆ SPIRITUALIS Facili ac perspicua methodo perdu-
cens hominem ab initio conversionis usque ad apicem sanctitatis.
Auctore R. P. D. Carolo Josepho Morotio, Congregationis S. Bernardi
Ordinis Cisterciensis monacho, etc. Editio Nova a Sacerdote Congr.
SS. Redemptoris adornata.—Ratisbonæ, Neo Eboraci et Cincinnati.
Sumpt. Chart. et typis Friderici Pustet, S. Sed. Apost. Typogr. 1891.

DE INSIGNIBUS EPISCOPORUM COMMENTARIA. Auctore
Petro Josepho Rinaldi-Bucci.—Ratisbonæ, Neo Eboraci et Cincin-
nati. Sumpt. Chart. et typis Friderici Pustet, S. Sed. Apost.
Typogr. 1891.

THE SEAL OF CONFESSION. Rev. J. McIntire, D. D.—Birming-
ham: Hall and English. 1890.

ENCYCLICAL LETTER OF OUR HOLY FATHER LEO XIII
"ON THE CONDITION OF LABOR."—Benziger Bros., New York,
Cincinnati, Chicago. 1891.

ENCYCLICAL LETTER OF OUR HOLY FATHER LEO XIII
"ON THE CONDITION OF LABOR."—John Murphy & Co. Bal-
timore. 1891.

SANCTISSIMI DOMINI NOSTRI Leonis divina Providentia Papæ
XIII Litteræ Encyclicæ: De conditione opificum.

RUNDSCHREIBEN ERLASSEN VON UNSEREN HEILIGSTEN
VATER LEO XIII "UEBER DIE ARBEITERFRAGE." Latei-
nisch und deutsch.—Freiburg im Breisgau, Herdersche Verlagsbuch-
handlung, 1891. B. Herder. St. Louis, Mo.

ABÆLARDS 1121 ZU SOISSONS VERURTHEILTER TRACTA-
TUS DE UNITATE ET TRINITATE DIVINA. Aufgefunden
und erstmals herausgegeben von Dr. Remigius Stoelzle, Prof. zu
Wurzburg.—Freiburg im Breisgau. Herder 1891. B. Herder, St.
Louis, Mo.

DIE SCHRIFTINSPIRATION. Eine Biblisch-Geschichtliche Studie
von P. Dausch. Gekroente Preisschrift. Freiburg im Breisgau. Her-
der. 1891. B. Herder, St. Louis, Mo.

CONSIDERATIONES PRO REFORMATIONE VITÆ, in usum
sacerdotum maxime tempore exercitiorum spiritualium. Conscripsit
G. Roder, S. J. Editio altera. Friburgi Brisg. 1891. B. Herder,
St. Louis, Mo.

THE CHILD OF MARY. A melodrama in three acts. By The Rt.
Rev. Mgr. J. De Concilio, D. D.—Jersey City. N. J. Published by the
Author. 1891.

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THE EMBER-DAYS OF SEPTEMBER.

THE Church has set apart three days in each of the four seasons of the year which are especially devoted to public prayer, fasting, and almsgiving. They are intended as emphatic and united expressions of gratitude for the past favors of heaven; also as acts of reparation for the faults committed and to invoke the blessing of God upon His children for the coming season. Originally an inheritance from the Mosaic Law according to which such days were annually observed among the Jews, the Spouse of Christ has given them a special application by ordaining that the solemn consecration of priests take place at these times.¹

If we examine more closely the liturgical character of these four cardinal points of the year, there appears something more than the general purpose of gratitude, penance and petition, whether applied to the temporal blessings only or to those which come to us through the sacramental virtue of the priesthood of the New Law. St. Leo the Great speaking of these Ember-fasts more than fourteen hundred years ago says: "From the fast of the Spring season in

¹ Tempora ordinationum sunt: Sabbata in omnibus Quatuor Temporibus, Sabbatum ante Dominicam de Passione et Sabbatum Sanctum.—Pontif. Roman. Rubricæ "de ordinibus conferendis."

Lent, and from that of Summer at Pentecost, and from the fast of the seventh month and that of December we learn that there is nothing without a purpose in the divine precept and that all the elements serve by the command of God for our instruction; thus even the four hinges of the world (*mundi cardines*) teach us continually like the four Gospels what we are to preach and what we are to do."¹ The weeks following Ash-Wednesday, Pentecost, the Feast of the Exaltation of the Cross, (14 Sept.) and that of St. Lucia (13 Dec.,) which are the Ember-seasons receive apparently their light from the days with which a long tradition has linked them.

*Vult Crux, Lucia, Cineres, Charismata data,
Ut det vota pia, quarta sequens feria.*

The Ember seasons begin by marking man's creation from the dust of the earth, of which Ash-Wednesday (*Cineres*) reminds us in Spring, the birth-time of nature. Then follows the fast of Summer, recording the vivifying action of the Holy Ghost, perfecting the creation of man, training him by precept and prophecy under the old and new dispensations, under the law of Moses and that of the Gospel and through the multiform influences of personal divine inspiration. These are the "*charismata data*," the gifts of the Pentecostal Spirit which began with the inbreathing of the human soul in Paradise. Next comes the "Exaltation of the Cross," the saving power of the Church conquering the world in the sign of the Crucified, which sheds its rays upon the darkness of the world. And finally we have St. Lucia, whose sweet name has ever, since it found its place in the sacred Canon of the Mass, been identified with the enlightening virtue of that divine grace which, having attracted the human soul through the influence of faith, moves the will and produces the beautiful effects of heroic sanctity.² Thus the four-

¹ Op. Leon M. Serm. XIX, De Jejunio Decimi mensis. Migne edit. I, n. 59.

² Dante has given expression to this sentiment in his charming lines of the *Divina Comedia* (*Infern.* II, 97,) where he introduces himself as the devoted client of St. Lucia, who is said to have restored to him his eyesight. "She symbolizes"

fold action of the divine Master upon His creatures is brought home to the Christian, as the source of gratitude; and true gratitude of necessity includes sorrow for sin and confidence in the mercy of Him who has proved not only His claim upon man but His beneficence toward him as well. This reflection brings us nearer to the graces flowing from the Church and from the sacred ministry as the essential channel of the divine mercies. Hence our people are invited to offer their prayers during the Quarter-tenses not only in grateful recognition for the temporal blessings which heaven has bestowed on them and thus to propitiate the divine mercy for the season to come, but they are asked to pray for the laborers who are about to enter the vineyard of Christ and on whose activity depends to a large extent the realization of a rich harvest of souls.

So much applies to all the Ember-days and therefore also to those of the seventh month. But the latter allow of a separate study which marks more strongly their individual features. We have already seen how the September-fasts are linked to the feast of the Exaltation of the Cross. This fact brings home the relation which this penitential exercise bears towards the spread of the faith, the increase of the influence of our holy Mother the Church.

The Quarter-tense of September corresponds to the "fast of the seventh month" in the Jewish Church. The Mosaic law had originally enjoined but one day of fasting, which was the great Day of Atonement.¹ But the misfortunes which befell the Hebrew people in course of time had induced them to commemorate by solemn prayer and fasts the days on which great national calamities had occurred. Thus the Babylonish captives kept four annual fasts, in remembrance of the seizure of Jerusalem by the Chaldeans,² of says Hettinger in referring to this passage "the higher, supernatural light, the grace of enlightenment, which must precede every good act of the will." (*Die Goetl. Kom. d. Dante Alighieri. Chap. II, 4.*)

¹ Lev. XXIII, 26-32.

² Jerem. LII, 6.

the destruction of the Temple,¹ of the murder of Godolias² and of the siege of Jerusalem by Nebuchadnezzar.³

The murder of Godolias, who was the friend of the Prophet Jeremias, had apparently destroyed the last hope that the Jewish race might ever regain their national independence. Trusted by Nebuchadnezzar, Godolias had become a mediator between his captive people and the heathen nation that held them in subjection, and those who were animated by a true zeal for the ancient glory of Jehovah's chosen race looked upon him not only as the friend and honored kinsman who strove to alleviate their miseries, but cherished a secret hope that he might be one day the saviour of their race. His very name, "He whom Jehovah has made great," seemed a guarantee of divine blessings.

Unsuspecting, and in spite of having been warned of the danger which threatened his life, he fell by the hand of Ismahel a jealous rival, during a banquet. The word Ismahel was representative of evil omen. Whilst it signified the "hearing of God" it recalled also the prophecy about Hagar's son whose hand was to be "against every man and every man's hand against him."⁴ Thus Ismahel became a type of the persecutors of God's people and in particular of those who themselves had received the message of God, but who not following its precepts became a scandal and hindrance to the faithful.⁵ The Christian commentators, especially the Fathers of the Church explain the character of Ismahel, the son of Abraham as a prophetic image of those who, although having been baptized and received the light of the Gospel, nevertheless have no part in Christ's inheritance and being slaves to sin are hostile to the true children of the household of God and wage continual war against the Church.

¹ II. Kings XXV, 8.

² Jerem. XLI, 43.

³ II. Kings. XXV, 1. Jerom. LII, 4.

⁴ Gen. XVI, 12; XXV, 18.

⁵ Ut illic Ismael ironice lusit cum Isaac, eum vexando et persequendo, ita nunc Judæi Christum regem libertatis irriserunt, vexarunt, crucifixerunt, ejusque libertos Christianos pertinaci odio persequuntur. Cornel. a Lap. in Epist. ad Galat. IV, 29.

The figure of Ismahel in his conduct toward Isaac found its perfect verification in the Jewish Church when another Ismahel, also descended of David, secretly persecuted and murdered Godolias the representative of all that was noble and good among the remnant of Israel. And the same finds its repetition to-day in the hostility of the sectaries who claiming kinship with, and the name of Christ persecute his Vicar and representative on earth.

This then gives us the key to the meaning of the prayer and fast of the Ember-week in September, so far as it corresponds to the Jewish fast of the seventh month. To the true Hebrew that fast was an act of penance and a propitiatory offering for the wrong done by one, who claimed the hallowed name of Jew, against the elect of God, Godolias, the peacemaker, the father and friend of the nation, the devout worshipper of Jehovah in whom they trusted to bring a speedy end to the time of suffering and bondage. And to the Catholic it is an act of penance, of propitiation, of prayer for the exaltation of holy Church, and her triumph over the enemies of Christ and His anointed Vicar on earth.

And this characteristic feature of prayer for the Church, for her ministers, above all for the Sovereign Pontiff may be readily and distinctly noticed in the entire liturgy of the Ember-week in September. The prayers of the mass are not a cry merely of hope mingled with expectant joy, as in the Ember-days of Advent, nor a wail of trustful sorrow for sin as if we were joining our humble penance with the Sacrifice commemorated in Holy Week, nor the grateful self-denial in acknowledgement for the gifts of the Holy Ghost which marks the Ember-week after Pentecost; but there is in the prayers at this time an exultant tone which would be incompatible with sorrow or penance of any kind did we not know its secret. When the Catholic prays for the exaltation of holy Church he is altogether confident of the success of his prayer. He never imagines the Church, but as founded on the rock against which the gates of hell shall never prevail;

and this gives to his prayer a sense of fortitude and strength such as one might suppose in a soldier who whilst conquered for the moment is in possession of a secret which assures him that he will gain the ultimate victory. Such is also the tone of the Hebrew prophets. Jehovah will arise and dissipate the enemies of His people though he presently chastiseth the children for their transgressions.

It is therefore with a sound of joy that the Mass opens on Wednesday of this week. And as if the Spouse of Christ had foreseen how St. Joseph would one day be recognized as the great protector and special patron of the Church, she introduces from the very beginning his prototype the Patriarch of Egypt, the Saviour of Israel's inheritance. "Exsultate Deo adjutori nostro, jubilate Deo Jacob:—Testimonium in Joseph posuit illud.¹ It is to this prophetic foresight that we must refer the gladness which is even in the Old Testament allied to these days of fast and penance. "The fast of the fourth month, and the fast of the fifth and the fast of the seventh and the fast of the tenth, shall be to the house of Juda joy and gladness and great solemnities: only love ye truth and peace." (Zach. viii, 19).

The lessons of the Mass and Breviary point to the same end. Prayer and fasting are but to strip our spirits of that weakness which comes from the load of the flesh dragging us to the earth. We put on the strength of Jehovah by dispelling the demon of quiet self-indulgence. "Hoc genus in nullo potest exire, nisi in oratione et jejunio."² Diffidence in ourselves, shame in the recognition that our sins alone hinder the triumph of God's cause on earth, penance to prove the disposition of our will—all these elements of the Church's prayer during this time are in perfect harmony with the consciousness of God's protecting strength who will give the victory to His people. The first reading in the mass of Wednesday is from the prophet Amos. God

¹ *Introit*, Miss. Fer. IV. Quat. Temp. Septembr.

² *Evang.* Miss. hujus diei.

will convert the captivity of His people and the Church will grow and the extent of her blessings will be all over the earth, "*Ecce dies veniunt, et comprehendet rator messoarem, et calcator uvæ mittentem semen et stillabunt montes dulcedinem, et omnes colles culti erunt. Et convertam captivitatem populi mei Israel.*"¹ "Who is like to the Lord our God—raising up the needy and the poor."² The second lesson, taken from the book of Esdras, answers to the sentiment aroused in the heart of the faithful by this question. Like one man all the people "all who could understand" gathered around their priests, on the first day of the seventh month. And Esdras the scribe stood upon a lofty platform, high above all the people, and he explained to them the law and he blessed them, and they raised their hands and then fell prostrate upon the ground. Then he bade them rejoice because "the joy of the Lord is our strength." And the Gradual which immediately follows corresponds to the foregoing thought. "Blessed nation, the people whom God has chosen as his special inheritance!—The heavens have been strengthened by His word, and from the spirit of His lips proceeds all power."

The Gospel is a confirmation in the New Law of the spirit inculcated by the prophets in the Old Testament. A deaf and dumb spirit harasses the son of a believer in Christ. Even the prayer of faith appears to be without avail, for the disciples cannot cast out the demon. But prayer and fasting conquers the adversary, whose strength seemed for a time to prevail even against those whom God Himself had sent to establish His reign. Thus victory is assured to the Church, but the demon of hostility is banished only by the union of the faithful in prayer and fasting, "*hoc genus in nullo potest exire, nisi in oratione et jejunio.*"³

The liturgy of Friday during this Ember-week is in the same

¹ Lect. Miss. dici.

² Graduale *ibid.*

³ Evangel. missæ

tenor as that of Wednesday. But if the Church calls her faithful children to united penitential prayer for the freedom and prosperity of holy Church, bidding them not to be faint-hearted, although she seems tied in bonds and deep humiliation, and her enemies exult on every side, yet she would warn them that the mere acts of prayer and fasting avail not without charity. This is the distinct thought of the Gospel on Friday. That Gospel is accompanied by the special prediction of our Lord that its principal incident will be repeated to the end of time. Magdalen in tears triumphs over the "righteous" Pharisees "because she has loved much." The sorrowing Magdalen is an image of the Church in tears, of the penitent congregation gathered at the feet of the Master. "I shall heal their sorrows and love them of my own accord, because my anger is turned aside from them. I shall be as the dew ; Israel shall blossom as a lily.— Her branches shall go forth and her glory be like the olive tree and her odor like that of Libanus." These words of the Prophet Osee in the Epistle of the day are well adapted to express the feelings of confidence with which the penitent lover is inspired who follows the leading of the Church at this season. It will all end well if you keep in the way of the Lord. "For the ways of the Lord are sure ; the just walk in them ; but the prevaricators will be destroyed in them."¹ Love therefore is an essential requisite to make our fast acceptable and fruitful.

The liturgy of Saturday is very beautiful. It repeats the previous sentiments by recalling from the book of Leviticus the law of expiation.² In the prayer which follows upon the first reading the Church asks that the divine blessing given to our abstinence may "make us stronger than all our enemies." Next we have our confidence increased by a reference to the past action of Jehovah towards His people who

¹ Lect. Osee. l. c.

² Decimo die mensis hujus septimi, dies expiationum erit celeberrimus, et vocabitur sanctus: affligetisque animas vestras in eo, et offeretis holocaustum Domino. Lect. libr. Lev. cap. xxiii., miss. sabb.

are His chosen flock. "O Lord our God, feed Thy people as of old. The nations will see it and be confounded in all their might.—Thou hast sworn it, O Lord."¹ But we are also reminded that in order to obtain the promise of God we must be true to our covenant. Our fasts and prayers are not to be a superstitious service of slavish compliance with the law, but to be accompanied by a change of heart. Our homage is to be that of children, coming from a purified and joyous heart. Thus "the fast of the seventh month" is to be "to the house of Juda, joy and gladness: love ye truth and peace."² The fifth lesson in this mass is from Daniel. It describes how the Angel of the Lord descended with Azarias and his companions into the fiery furnace. No harm befell them, but the flames consumed their adversaries, the Chaldeans who had sought to bring them to grief. The meaning of this is plain. The angel of God is with the Church amid the flames of persecution. The persecutors will be destroyed by their own efforts directed against the faithful children of God. After each of the preceding lessons the minister answers in the name of the people "Deo gratias." Not so after this lesson. Instead of this the hymn "Benedictus es, Domine" is chanted or recited, to express the beautiful trust of the children in the power and love of Jehovah, "the Lord God of our Fathers." Thus we give expression to the conviction that the fast and penances of these three days, far from hurting us will only extinguish our faults (See the oration which follows), and furthermore destroy our enemies. The last reading is from the Epistle of St. Paul to the Hebrews. He describes the Church of Christ, the new Tabernacle, where the High Priest will abide for good (*Christus assistens Pontifex futurorum bonorum*) and lead His faithful to the Church triumphant (*æterna redemptione inventa*).

The Gospel of this day combines the same elements. The

¹ Lect. Michæac Proph. l. c.

² Lect. Zachar. l. c.

parable of the fig-tree, the cure of the infirm woman and the lesson which our Lord draws from the latter against the pharisees, indicate the successive steps of repentance, forgiveness and joyous triumph. The scene portrayed by St. Luke is that of the chief of pharisees who has heard the parable of the fig-tree and has witnessed the cure of the infirm woman, angrily reproaching our Lord for His indulgent mercy toward sinners. It is a repetition of Magdalen's case. "Eighteen years this daughter of Abraham has been in the bonds of Satan, and should she not be freed?" "And when He said these things all His adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by Him."¹ Thus will the Church triumph and silence her enemies. She, the bearer of mercies to the repentent, will go forth out of the darkness of persecution as did the children of Israel go forth from Egypt. "In the seventh month shall you celebrate this feast—that your posterity may know that I made the children of Israel to dwell in Tabernacles when I brought them out of the land of Egypt."²

There are other aspects of this Ember-fast, which allow likewise of a particular spiritual application to the Church of Christ; but we must limit ourselves for the present to the one view explained and which makes it a season of prayer for the Church and her visible head on earth.

THE EDITOR.

¹ St. Luke xiii, 17, Evang. Miss.

² *Communio* Missæ diei.

CRANIOTOMY FROM THE THEOLOGICAL POINT OF VIEW.

AN eminent Physician expresses in very clear terms the necessity, when we examine whether craniotomy is justifiable on the living child, of appealing finally to moral and religious principles for the right solution. He says: "It is not simply a question for medicine to decide; religion and the civil law claim a voice, *a preponderating voice*. . . ." We leave to others to set forth the claims of the civil law; but we take up the defence of the still higher religious right, anterior and superior to the opinions and experience of obstetricians. This subordination of the medical to the theological point of view suggested to one of them that the question: "Is craniotomy justifiable on the living child," pre-supposes this other eminently moral question: whether we have under any circumstances the right to destroy human life.

We accept this ground, so broad, so well-chosen. But before working on it, it may be good to lay stress on the admission by Craniotomists that, in order to justify their doctrine or practice, they must prove that in some cases it is morally right to take human life; and, since the principle, the rule and measure of human right is God's mind and will, expressed for us in His law, it must be ascertained whether the law of God permits us to deprive a man of life;—when it does so;—and whether one of the cases is the one in which some physicians resort to craniotomy.

God has made man for Himself, and all created goods for men. Under *His sovereign domain*, He lets us acquire and exercise a true right of property, because all *things* are *means* which man may use for fulfilling his destiny and obtaining the end of his creation. The vast stores of nature contain such an abundance and such a variety of goods for the service of mankind that our right in them allows us not

only to appropriate them, but to exchange, alienate, give them. All things are ours; but not so are persons. No person is a *means* for another person to use or dispose of; every personal being belongs to God alone. God has, it is true, granted to each of us, a right, so to speak, of *usufruct* in whatever constitutes our personal being: faculties of the mind, powers of our body, life itself; but not the ownership, which He has reserved to Himself. If no personal being may thus take his own life, nobody may, without usurping a divine attribution, take the life of any other person: "non occides," except by an express divine concession.—Now there is an express divine permission of putting a man to death only in two cases: 1. In the case of a just condemnation for a capital crime, because God who is the Author of human society, wants to protect it in the enjoyment of public security, even, when necessary, by depriving of their life such men as would disturb it by bloodshed and violence. 2. In the case of legitimate self-defence; because the innocent has the right of protecting himself against an unjust aggression. If the invader loses his life, he is the only guilty cause of his misfortune.¹

How will Craniotomists prove that when they sacrifice the unborn babe, he is truly a criminal convicted of a capital offence for which he deserves death; or at least that the mother on whose behalf they shed that innocent blood, stands on her legitimate self-defence for her own life?—Let them draw up their own evidence. . . . Well, this is their plea in the most moderate terms: when craniotomy is not resorted to, both mother and child must die; whilst, if this operation on the living subject be performed, the mother's life may be saved; then foeticide is not murder, is not morally wrong, being done for the purpose and with the high probability of saving the mother.

¹ Lehmkuhl, 1 vol. n. 831. Bonal: De Decalog. n. 273—Marres: De Justit. L. 16 Append. n. 269.

Compare this presentment of the case with the moral standard which, according to the medical authorities we referred to at the beginning, *must have a voice, a preponderating voice* in the decision. This standard is not only not reached, but is not even aimed at. By this standard, the question is not what will become of the child and the mother; nor which of the two lives is the more precious: nay, the question must not stop there; it must rise higher, up to God Himself, the Creator, Master, and Author both of the mother and the child; to God who knows well the relative value of their lives and yet has given to this child the right to his own life, just as the mother has the right to hers. The life of the child does not belong to the mother, no more than the mother's life belongs to the child. The question then must finally come to this: Has the babe, under the law of God, forfeited the right to his own life? or does the mother stand against him in legitimate self-defence? . . .

Evidently the infant cannot be accused of any capital crime. It remains for the Craniotomists to liken him to an insane man who being on the way of killing another man, might be justly killed. But the parity does not hold good: the insane man *does act* against the right which his neighbor has to his own life; and if this right cannot be protected otherwise than by killing the unjust assailant, he may be justly killed. On the contrary, the unborn child is in the condition of a purely passive agent under the action of nature *he does not act* against his mother's life; no more; than *he acts* against his own life. *He is acted on*; as the mother herself is *acted on* by abnormal natural circumstances for which the child is certainly not morally responsible, although both mother and child may be the victims of them. It cannot be denied that the unborn foetus possesses an active energy of its own, since it is a distinct personal being. But it does not and cannot exercise any free power; it moves under and is moved by the fatal laws of intra-uterine existence. Consequently the fact that, in the dis-

tressing circumstances described by Craniotomists, the child, if not forcibly removed, must die unborn after causing the death of the mother, does not imply against this innocent human being and in favor of the mother, any exception to the divine prohibition, "non occides." Therefore craniotomy on the living fœtus is never allowed; fœticide is even in this case, murder, and absolutely wrong.

The purpose of the physicians of saving the mother by substituting a violent to the natural death because the child must otherwise die a short time later, is indeed excellent, but *the means* used is bad; and no good end can justify a wicked means: "non sunt facienda mala ut eveniunt bona" says St. Paul.¹ In the actual performance, the sinful means must take place first: "medium prius in executione," as schoolmen say, and it vitiates the good purpose which practically ceases to be good when thus obtained by a crime. How, in fact, can a proceeding be morally good which begins by a murder? Can this be a genuine benefaction which of two innocent persons kills one in order to save the other?

When we conclude from the reasons so far given that craniotomy on the living child is a crime, we qualify the thing in itself, in the light of objective morality. We do not pretend to judge, still less to condemn and brand as so many criminal executioners of the innocent, respectable and intelligent members of the medical profession who seek in some qualified cases to justify craniotomy upon the living subject. Their conscience on the point, although certainly erroneous, may however be in good faith. But their error, though excusing them, is none the less pernicious to religion and true humanity. This is the reason that prompted us to write with a view to dispel it. We are convinced that any physician worthy of his noble profession, will welcome the truth, once fully realized, in spite of the restrictions it may set on his practice in some extreme cases, knowing that the only true measure and rule of genuine philanthropy is the

¹ Rom. iii. 8

philanthropy of God Himself as contained in the decalogue. Strong in his enlightened conviction of the absolute illicitness of craniotomy, a christian physician will stand the embarrassment of desperate cases and will not allow himself to be dazzled by the emotional appeals of a false and sentimental humanity; nor will he fear the blame of some less well informed professional brethren who may qualify his refusal of practising craniotomy, when it could save the mother, as matricide. He knows full well, for his justification, that he incurs no responsibility for not assisting the mother by a means God forbids him to employ. Omission is then no blunder; still less a crime; but a respectful acquiescence in the divine law "*non occides.*"

This absolute prohibition of craniotomy by the christian law succeeded so efficiently in checking the contrary practice of pagan ages that, according to Rodriguez de Castro¹ the Arabian physicians were the only ones who advocated it.—Till our own time, Catholic theologians had been unanimous in teaching that it is never allowed to kill the living child in the interest of the mother² Sanchez in his standard work on marriage³ condemns it as an enormous crime: "*nefas capitale,*" and a practice essentially bad: "*intrinsece malum est.*" St. Alphonsus Liguori is no less decided in proscribing this disorder: "*Si remedium directe tendat ad occisionem fœtus. . . hæc quidem nunquam licent.*"⁴ The late Archbishop P. R. Kenrick⁵ declares emphatically that, without doubt, "*pro re explorata haberi debet*" it is never allowed to destroy the living fœtus for the sake of the mother, this being a murder and essentially bad; "*nunquam licere pharmacum dare quod ad abortum dirigatur . . . , nec licere instrumentis fetum excidere ut per partes extrahatur: hæc est enim hominis occisio, quæ per se mala est; ide-*

¹ De morbis mulierum. l. iv. c. ix.

² Acta S. Sedis—vol. viii. App. v.

³ l. ix. Diss. xx. n. 14.

⁴ l. iii. n. 334. Q. 2.

⁵ Th. mor. vol. i. T. iii. n. 128.

oque nequidem ad vitam matris servandam potest licere.”—The Fathers of the Tenth Provincial Council of Baltimore¹ solemnly warn Catholic mothers against craniotomy; “no mother is allowed, under any circumstances, to permit the death of her unborn infant, not even for the sake of preserving her own life, because the end never justifies the means; and we must not do evil that good may come from it.”² This charge of the Catholic Bishops was a reasonable one; for whilst formerly the deliberate destruction of the living foetus, preliminary to the extraction of its mutilated body was, under christian civilization, a rare exception, it had, for the last fifty years, gradually become a regular operation very frequently practised, especially in Anglo-Saxon countries, supported by the authority of eminent obstetricians. The abuse was carried so far that Archbishop P. R. Kenrick could say with truth, that it had become the practice of the greater number of physicians: “Hunc esse usum et consuetudinem plerorumque medicorum.”³ This predominance of craniotomy being in direct opposition to the teaching of Catholic Theologians who had been so far unanimous in condemning it, created often, at the bedside of mothers in laborious confinements, a most perplexing antagonism between the Catholic priest and the physician. This distressing position prompted a few Catholic Divines, principally Canonists, not to question indeed the fact of the morally unanimous agreement of Theologians in proscribing craniotomy, but to raise exceptions to the grounds of their common doctrine and thereby to shake its binding authority.—Avanzini, the able editor of a Roman Review of Canon Law “*Acta Sanctæ Sedis*,” was the first to open the discussion; but all the reasons which were adduced by him and a few adherents, may be, according to Lehmkuhl,⁴ substantially summed up in the one we refuted above namely, that

¹ An. 1869.

² Collect. Lacens. iii. vol., Col. 1273, iii. murder of the Innocent.

³ Th. mor. T. iii. n. 128.

⁴ I. vol. n. 8772.

the child is the unjust, although innocent, assailant of the mother.

This new controversy on so important and practical a subject, could not remain long at the stage of a free private disputation. Card. Caverot, late Archbishop of Lyons, referred it to the Holy See, which on 28th of May, 1884, by a Decree of the S. Congr. of the Inquisition, confirmed by Leo XIII., condemned as unsound the opinions that craniotomy on the living child is allowed when otherwise both the mother and the child must die. To realize fully the right of this decision, we should observe that it is directed against craniotomy viewed under its most favorable circumstances, viz: when it is the only means of saving the mother and when without it, both mother and child must perish. This amounts practically to its universal condemnation by the highest moral authority in the world. In fact this Act of the Holy See put an end to the short-lived controversy among contemporary Catholic Theologians and brought back the old unanimity of doctrine.

More recently, Aug. 19th. 1889, another decree of the same Congr., not only renews the condemnation of craniotomy, but extends it to any operation *which causes directly the death either of the child, or the mother*. This motive for the prohibition implies that craniotomy is direct, downright murder and that its supporters were wrong when they considered it as *a merely indirect cause* of the child's death. We give here the text of this second Decree: "In Scholis Catholicis tuto doceri non posse licitam esse operationem chirurgicam quam craniotomiam appellant, sicut declaratum fuit die 28 maii 1884 et quamcumque chirurgicam operationem directe occisivam fœtus vel matris gestantis."

What has meanwhile taken place in the camp of Craniotomist obstetricians? There also a reaction has occurred, brought on not by any authority, but by the very extreme excess of the evil. Says Dr. Busey: "In my first annual address; five years ago, I predicted that the discussions of

the relative propriety of the operation of craniotomy upon the living foetus and the cesarean sections, then in progress, would result in a modification of the views held by a majority of obstetricians, and that the time would come when the cesarean section and other conservative procedures, which offered the chance of saving two lives, would supplant the killing of the foetus that the chances of the mother's recovery might be improved. I did not then anticipate the rapid progress of the revolution which I felt assured had begun, nor that, at this early date, science would have so nearly accomplished that result."¹—Now to complete that happy revolution and accomplish entirely that most desirable result, medical science should keep in view the great truth proclaimed by one of its eminent adepts, with which we premised our present remarks: "It is not simply a question for medicine to decide; Religion and the Civil law claim a voice, *a preponderating voice*." This preponderating voice of Religion has pronounced its decision; why should not its preponderating claim be the plank to bridge over the now narrow interval obstetrics has not yet been able to get over?

P. F. DISSEZ, S. S.

¹ The wrong of Craniotomy p. 1.—1889.

NATURAL LAW AND CHURCH INFLUENCE.

NATURAL RIGHTS.

THE panacea of socialism having been "utterly rejected" as contrary to the "natural right of man," injurious to the workingmen themselves, and calculated "to introduce confusion and disorder into the commonwealth," the Holy Father finds in revelation and natural law the true solution of the social problem. Here our attention is claimed by two principles which underlie the masterly development of the Pontiff's teaching.—The first is the existence and sacredness of natural rights. There are moral powers derived from God, but abiding in man, insomuch as man is the image of his Maker and *a person*, that is to say, an intelligent being master of his own acts. Such powers necessarily follow the duties assigned to man, and are given him that he may accomplish the will of God; they must be respected by all, and kept inviolate by the supreme civil authority.—Secondly, natural rights reside first in the individual or person; they expand, as it were, in the domestic society: then, rises the State, bound by duties, but provided with all the rights that are necessary for the fulfilment of those duties. Since the individual came first, the family next, and the State last, it is absurd to attribute to the State the creation of rights which must have existed before the formation of any commonwealth.

Not only is the existence of natural rights taught by all the Catholic theologians, but it is also maintained by the highest legal authorities. One quotation will suffice. We shall borrow it from the Commentaries of James Kent.¹ The words of the illustrious Chancellor are as follows:

"The absolute rights of individuals may be resolved into the right of personal security, the right of personal liberty, and the right to acquire and enjoy property. These rights have been justly considered, and frequently declared by the

¹ Part IV, *Lecture XXIV.*

people of this country, to be natural, inherent, and inalienable."

Such was the doctrine of the founders of the great American republic, but the sophisms of modern would-be philosophers have so weakened the best established convictions that they are gradually losing their hold on the public mind. Not to speak of Hobbes, who attributed to the *fiat* of civil power the creation both of moral right and of moral wrong; not to mention Bentham, who makes utility the *ultima ratio* of morality, and avers that the government fulfils its office "by *creating rights*" which it confers upon individuals; rights of personal security; rights of protection for honor; rights of property;" we find in the writings of such a conservative philosopher as the late lamented Stanley Jevons the following strange words: "The first step must be to rid our minds of the idea that there are such things as abstract rights." By *abstract* Professor Jevons means *natural*. In a similar vein, Matthew Arnold writes: "An author has no natural right to a property in his production. But then neither has he a natural right to anything whatever which he may produce or acquire." After quoting the two last-mentioned writers, Mr. Spencer,—himself a refined utilitarian, but a strong and skillful defender of natural rights,—adds the following significant words:

"So, too, I recently read in a weekly journal of high repute that, 'to explain once more that there is no such thing as natural right would be a waste of philosophy.' And the view expressed in these extracts is commonly uttered by statesmen and lawyers in a way implying that only the unthinking masses hold any other. One might have expected that utterances to this effect would have been rendered less dogmatic by the knowledge that a whole school of legists on the continent maintains a belief diametrically opposed to that maintained by the English school."¹

Mr. Spencer is right; more consideration and less dogmatism might be expected from lawyers and statesmen;

¹ "The Great Political Superstitions" by Herbert Spencer.

but if we had not a higher authority than that of continental schools, the "unthinking masses" would soon take up the denial so confidently put forward by their modern leaders, and the whole edifice of ethics and sociology would rest on no better foundation than the shifting sands of expediency.

The gravity of the danger shows how opportune is the insistence with which the Pope proclaims certain rights as belonging to man by nature. He is most emphatic in declaring that private property in land, as well as in capital, "is pre-eminently in conformity with human nature," and he draws as a necessary consequence the limitation of State power with regard to property :

"The right to possess private property is from nature, not from man; and the State has only the right to regulate its use in the interest of the public good, but by no means to abolish it altogether."

Is this a condemnation of the nationalization of land?—Undoubtedly, if this nationalization is accomplished without the consent of the owners. Does it prohibit such a consent; or condemn a commonwealth in which private property had never been introduced?—Not directly; but the august teacher warns us that such a polity would be unnatural, in a complete or "political society."

"With reason the common opinion of mankind, little affected by the few dissentients who have maintained the opposite view, has found in the study of nature, and in the law of nature itself, the foundations of the division of property, and has consecrated by the practice of all ages the principle of private ownership, as being pre-eminently in conformity with human nature and as conducing in the most unmistakable manner to the peace and tranquility of human life."

Statesmen who should disregard the verdict of mankind and the practice of all ages would certainly go to the extreme limit of rashness; their deluded followers would soon find out that nature does not adapt itself to the whims of political dreamers, and the fabric raised on a socialistic

basis would be swept away by the advance of civilization. "Private ownership, as we have seen, is the natural right of man; and to exercise that right it is not only lawful, but absolutely necessary."

Is the doctrine of the Holy Father at variance with the theory of Eminent Domain? If by Eminent Domain we mean, with some legists, a pre-existing, essential, and ilimitable right of property residing in the State, then Eminent Domain is incompatible with private ownership; but if we use the word in a Catholic sense, if we consider the right itself as an application of the supreme jurisdiction of the State, a consequence of the duty which binds the State to procure the public welfare, and, (as a necessary means) to require from the citizens what is indispensable for the welfare of the city, then it is inseparable from the supreme civil authority. It is not a real ownership, *Dominium proprietatis*, it is a necessary consequence of jurisdiction, *Dominium jurisdictionis*.

From the rights of the individual to the domestic rights, there is but one step.

"A family, no less than a State," says the Holy Father, "is a true society, governed by a power within itself, that is to say, by the father. Wherefore, provided the limits be not transgressed which are prescribed by the very purposes for which it exists, the family has at least equal rights with the State in the choice and pursuit of those things which are needful to its preservation and its just liberty. We say at least equal rights; for, since the domestic household is anterior, both in conception and in fact, to the gathering of men into a commonwealth, the former must necessarily have rights which are prior to those of the latter, and which rest more immediately on nature."

These words are teeming with important lessons. When we trace rights and duties to their fountain-head, we may choose either the ideal or the historical order. We may grasp mentally a first concept, and follow it in its evolution;

or we may take hold of a fact, and run backward to find the cause. Whichever way we choose to take, the family stands forth anterior to the state. Ideally, the first concept is that of a rational being, *Animal Rationale*; that being receives its first complement within the family circle, it becomes *Animal Domesticum*; its full development is not to be obtained outside of the social state, hence it must be also *Animal Sociale*, or *Politicum*, as Aristotle hath it. Again, if we look for the fact which has preceded the formation of the commonwealth, our eyes light on the household; back of the household stands the father. We might add that both the commonwealth and the household shall cease to exist, at least in their corporate capacity, but that the individuals which composed both shall outlive this world. As a consequence, there are some rights of the individual which even parental authority must respect, and some rights of the family against which the state may not trespass. Again, among the rights and duties which are evolved from natural law, some are so closely bound up with the first principles that they may be considered as self-evident; others are easily deduced from the first principles; not a few are connected with the first principles by so subtle a logical thread that it requires considerable mental keenness to follow it through the complicated deductive process, from the first major to the last consequence. In the difficult problems which arise from the conflicts of rights and duties, proximity to a first self-evident principle of natural law must not be neglected: all other things equal, those rights and duties must predominate which "rest more immediately on nature."

Personal rights, which belong to man, precisely because he is bound to conform himself to his last end, and use the necessary means to obtain it, are prior to the rights of the family; and the rights of the household, considered as a society in itself, governed by a power within itself, and having for its end both the permanency and the perfection of the species, rest more immediately on nature than the rights of

the commonwealth. This does not imply that the *interests* of the individual must predominate over those of the family, or the interests of the household overrule those of the State. Man is not only an individual being, master of his own acts: he is also a member of the family, and an imperfect State-unit. We say "imperfect" because, in his individual capacity, he lacks the completeness and permanency required in a perfect unit. Now the good of the head considered as a part of a more complex organism, is subordinate to good of the whole. The family is not only a society in itself, it is also a perfect national unit. Insomuch as it is a national unit, its interest must yield to the good of the commonwealth. "The idea that the civil government should, at its own discretion, penetrate and pervade the family and the household is a great and pernicious mistake." But when personal rights of children or other members of the family are rudely and clearly violated within the household itself, then the "public power must interfere to force each party to give the other what is due; for this is not to rob the citizens of their rights, but justly and properly to safeguard and strengthen them." Again, "if a family finds itself in a great difficulty, utterly friendless and without prospect of help, it is right that extreme necessity be met by public aid; for each family is a part of the commonwealth." To help the helpless, to maintain the rights of all, such is the province of the State. "But the rulers of the State must go no further; nature bids them stop here." To make the child a property of the commonwealth, or to push aside parental authority, would be as fatal to modern society as it was to Sparta, and other pagan commonwealths.

"Several of the States of antiquity, says Kent, were too solicitous to form their youth for the various duties of civil life to intrust their education solely to their parents; but this was upon the principle, totally inadmissible to the modern civilized world, of the absorption of the individual in the body politic, and of his entire subjection to the despotism of the state."

¹ Comment., *lect. xxv.*

With a higher authority, the sovereign Pontiff tells us :

“ Paternal authority can neither be abolished by the State nor absorbed, for it has the same source as human life itself. ‘ The child belongs to the father,’ and is, as it were, the continuation of the father’s personality ; and, to speak with strictness, the child takes its place in civil society, not in its own right, but in its quality as a member of the family in which it is begotten. . . . The socialists, therefore, in setting aside the parent, and introducing the providence of the State, act against *natural justice*, and threaten the very existence of family life.”

‘ Socialists, properly so-called, are not the only ones to teach this dangerous error ; many modern writers, regardless of the ‘ coming slavery’ foretold by Mr. Spencer, would introduce the State into the precincts of the household, and surrender to Leviathan the most sacred rights of nature.

“ If the citizens of a state, on entering into association and fellowship, experienced at the hands of the State hindrance instead of help, and found their rights attacked instead of being protected, such association were rather to be repudiated than sought after.”

Among the moral powers which man receives from nature itself, the Pope mentions the right of inheritance and that of association. The latter had better be considered in connection with that part of the Encyclical which treats of incomplete societies. The former is mentioned incidentally in the following sentences :

“ Nature dictates that a man’s children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, *which he can transmit to his children by inheritance.*”

It is not possible, within the limits of this paper, to treat this important and difficult question. Suffice it to say that the right of inheritance, being derived both from the right of property and from the duties of the head of the household, rests less immediately on nature, and leaves the State more room for interference.”

THE CHURCH AND THE SOCIAL PROBLEM.

In the solution of the great social problem of the nineteenth century, the influence of the Church is unquestionably the most important factor.

"We approach the subject with confidence," says the sovereign Pontiff, "and in the exercise of the rights which belong to us. For no practical solution of this question will ever be found without the assistance of religion and of the Church. It is we, who are the chief guardian of Revelation and the chief dispenser of what belongs to the Church, and we must not by silence neglect the duty which devolves upon us. Doubtless this most serious question demands the attention and the efforts of others besides ourselves,—of the rulers of states, of employers of labor, of the wealthy, and of the working population themselves, for whom we plead. But we affirm without hesitation that all the striving of men will be vain if they set aside the Church."

A secular paper observed justly that one man only, in the whole world, could use this language without courting ridicule. Leo XIII. used it, and the rulers of states bowed their heads in respect; more than two hundred and twenty-five millions of Catholics treasured up his words; and the rest of the civilized world said with wonder, "Never did man speak like this man."

The first benefit conferred upon the workingman by the pontifical utterance is to show how unsubstantial are the dreams of socialists. "There is nothing more useful than to look at the world as it really is, and at the same time to look elsewhere for a remedy for its troubles." It is because they do not look at the world as it really is, but as they would wish it to be, that men are so easily led astray. The promised equality is impossible; for, if men are equal, inasmuch as they have the same *specific* nature, they are widely different with regard to individual qualities, and those differences are the work of nature itself, considered as dwelling in individuals and imparting to them *individual notes* or characteristics. Were it possible, it would not be desirable, for it would destroy the very notion of order, which, accord-

ing to St. Augustine, *is the location of things equal and unequal in their several fitting places.* With order, peace would vanish; for *peace is the tranquillity of order.*¹

"Such inequality is far from being disadvantageous either to individuals or to the community; social and public life can only go on by the help of various kinds of capacity and the playing of many parts; and each man, as a rule, chooses the part which peculiarly fits his case."

Moreover, could the world be brought down to a dead level, progress would be at an end; for men would have no hope of rising above their present condition, no incentive to save, no model to imitate, no greatness to achieve. "As regards bodily labor, even had man never fallen from *the state of innocence*, he would not have been wholly unoccupied," but labor and delight would have remained united. Sin has severed their companionship, and pain has taken the place of pleasure, or at least dogged the steps of labor. The consequences of sin are bitter and hard to bear, and they must be with man as long as life lasts. Nor can poverty be stamped out, although it can and must be alleviated. For there will always be misfortunes, diseases, and vices in this world. Let us hear on this subject a standard economist:

"We may hope gradually to confine poverty within narrower limits, without cherishing the illusion that it can be totally stamped out. Charitable institutions, such as insane-asylums, homes for the blind and deaf and dumb, do not diminish the number of these unfortunates, but make their lives both secure and bearable. Sometimes those institutions even enable some of their inmates to earn their own living. Mutual help societies, savings banks, insurance companies, the propagation of sound economic principles, a good practical education, etc., will, in time, lessen the misery which is caused by accidents, miscalculations, and lesser vices of men. Yet there will always be an element that will bid defiance to social reform. There will always remain a rebellious element which social reforms cannot eliminate—it is the destitution brought on by incurable sloth, wastefulness, unlawful pleasures and drunkenness. Against it all human efforts will prove unavailing. We can lop off the branches, we shall never kill the root. *On peut l'entamer*

¹ De Civitate Dei, B. XIX., ch. xiii.

on ne parviendra pas à le supprimer. Hence these words will ever be true: "The poor you have always with you." Such is the concurrent testimony of common sense, political economy, history and revelation."

The same men who have tried to "cheat the people with lying promises" have also attempted to stir a strife between capital and labor. That the antagonism, which is but too real, must have originated in ignorance and cupidity is evident to any sensible man. Capital is but the produce of preceding labor, it depends on more labor for its productiveness. At the present time, when the wants of men are multiplying, and when production *must increase*, in order to keep pace with consumption, what could labor produce without capital, and what could capital accomplish without labor? The harmonious combination of both is essential, not only for the welfare, but even for the preservation of the human race. To bring about this harmony religion has a wonderful power, and in exercising its power it becomes indirectly a source of wealth. "It teaches the laboring man to carry out honestly and well all equitable agreements freely made." This is but justice. Yet to do it *well* involves something more; it requires *good will*, which has its source in charity. The workman must abstain not only from injuring the capital, or doing harm to the person of his employer, but even from employing violence in representing his own cause. He must not engage in riot or disorder; he must have nothing to do "with men of evil principles, who raise foolish hopes which usually end in disaster and in repentance, when too late." "Religion teaches the employer that their work people are not slaves," much less *machines*. The capitalist must "respect in every man his dignity" as a man and as a christian, and appreciate the true nobility of human labor. It is not enough for him to be *strictly just*. He must love the workingman as a brother, and promote his interest both temporal and spiritual. To tax him beyond his strength, to exercise pressure for

¹ Leroy-Beaulieu, Précis d'Economie Politique, Part IV. Chapter 3.

the sake of gain, as for instance by what they call the *sweating system*, to defraud him of his wages or cut him down to starvation figures, would bring upon the employer the avenging anger of Heaven.

Such are the teachings of the Church. Let their light be turned fully on two maxims, which, in this age of fierce competition, are too often heard from the lips of men who are better than their own principles. The first is that labor is nothing more than *a commodity*, that is to say, so much muscle or physical power to be bought or sold at its market price. Were man a mere machine, this might be true; but the work of man is directly controlled by his intellect and will; it is a free activity, governed by moral laws, not by material laws; it has a worth of its own, not to be found in machine labor; it is *a benefit conferred*, just as the payment of wages is both a compensation and a kindness. The maxim which we condemn is even an economical blunder. A commodity is a product, the labor of man is productive; a commodity retains its value, at least for a time, labor does not keep, if unemployed it is lost. The value of a commodity is not increased or diminished at will by its owner: the value of man's work depends in a great measure on the will that controls it. The good-will, the cheerfulness of the workman may not be calculated according to a mathematical formula; but who would seriously maintain that these elements have nothing to do, either with the quantity, or with the worth of the produce? On the part both of the workingman and the employer, religion insists on two things,—justice and charity. Justice is *necessary*, but it is not sufficient to carry out fully the evangel of love.

Another maxim, equally objectionable, is that corporations have no soul. Why should they have no soul? Are they dead things or living organisms? Are they not moral persons, bound by contracts, amenable to divine, to natural, and to civil law? Are they not lesser societies existing within the Commonwealth? Must the Commonwealth also

be without a soul? The answer to all these questions is plain enough: A corporation, as well as an individual, must act like a just man, an honorable man, a charitable man. Let us add that those who hold in theory the objectionable doctrine frequently discard it in practice.

The unequal contest between wealth and poverty is even more bitter than the artificial antagonism of Capital and Labor. No doubt, there is a great deal of benevolence, nay, of true Christian charity, among the wealthy; but it cannot be denied that riches often make their owner purse-proud, grasping, and callous to human misery. On the other hand, charity and other virtues, rising at times to the sublimity of heroism, are far more common among the poor than those would suppose who are not in touch with them; yet it is true that many among the disinherited fall a prey to envy, covetousness, and vice. Both riches and poverty have their temptations. What is the remedy? Chiefly a moral one. If men be not improved, better institutions will be of no avail. Man is not made virtuous by statute. But to improve men morally, there is no power equal to religious influence. The Church teaches that all men are the children of God and the brothers of Christ. All are equal, insomuch as they have the same principle and the same end, the same specific nature, the same supernatural destiny. This is not the equality dreamed of by those who delude themselves with the hope of blotting out the traces of human sorrow. Suffering and poverty have their mission and their significance; both are hallowed by the memories of Bethlehem, of Nazareth, and of the Golgotha. How blind are the men who strive to tear from the breast of the poor the belief that the Carpenter of Nazareth was the Son of God! They fain would shut out the ray of light that seeks the humblest hovels, to make them radiant with heavenly hopes, and with the glory of the Word Incarnate.

On the poor the Church enjoins patience, resignation and love; it forbids covetousness and envy; it holds out to the

needy the hope of an eternal reward; but it is not so occupied with the spiritual concerns of its children as to neglect their interests temporal and earthly. Its desire is that the poor should rise above poverty and wretchedness, and should better their condition in life. One thing is poverty freely chosen or patiently endured; another is destitution brought on by vice or idleness. By teaching morality, thrift, and self-restraint, the Church places the poor in the best economic conditions to improve their temporal prospects. Moreover, it intervenes directly in the interest of the poor "by setting on foot and keeping up many things which it sees to be efficacious in the relief of poverty. Here again it has always succeeded so well that it has even extorted the praises of its enemies."

The sovereign Pontiff prefers private charity before State-relief, because "no human methods will ever supply for the devotion and self-sacrifice of Christian charity." Many economists have reached the same conclusion from other starting-points. State-relief is extremely wasteful, encourages idleness, and often turns into political jobbery.

The Church is no less emphatic in proclaiming the duties of the rich. They are the stewards of God. This expression has been misunderstood by some, who held that with regard to earthly possessions, men had no real ownership, but merely a right of usufruct. The reverse is taught in the Encyclical. Man enjoys a true ownership, though a derived and conditional one. It is necessary to hold private property, but *in the use of it* man must remember that his ownership is a participation in the supreme domain of God. "If the question be asked, How must one's possessions be used? the Church replies, *Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need.*" In the ordinary duties of charity, a great deal must be left to the promptings of the heart; hence, it is impossible to determine strictly the proportion of the alms to the yearly surplus of the donor. But

St. Alphonsus considers two per cent. as the minimum that will meet the strict requirements of the law, and Roncaglia, one of the authorities quoted by the holy Doctor, thinks that this opinion is too lenient for the rich, and says that the wealthy should be advised to be on the safe side, and do more for the poor. (St. Alph. Lib. II., Tract iii. 11, 32). (Palmieri, Vol. I., p. 144, note a).¹ Far heavier duties are laid on the beneficed clergy, for church property is the patrimony of the poor. In cases of extreme necessity, that is to say, when the indigent person is in danger of death or of severe and protracted illness, the obligation becomes one of justice. A rich man who would allow a poor man to die of starvation, when a gift or a loan could easily stave off the awful calamity, would have to answer before God for the blood of a brother man. Nor is it enough for Dives to throw a bone to Lazarus: in the destitute man he must acknowledge a brother. What he shall have done unto the poor shall be accounted as done unto Christ Himself.

“Such is the scheme of duties and of rights which is put forth to the world by the Gospel. Would not it seem that strife must quickly cease were society penetrated with ideas like these?”

R. J. HOLAND, S. J.

¹ If a tax for the support of the needy be levied by the state or city, the rich man may deduct it from the amount which he is bound to give—Let us observe also that one may avoid *mortal sin*, without perfectly carrying out the full intent of the law of charity.

A QUESTION IN PSYCHOLOGY.

Catholic Manuals of Philosophy. Psychology. By Michael Maher, S. J.

WE do not intend in this paper to review Father Maher's work on Psychology which has attracted so much attention in the philosophical world. This has been done by other and more competent hands. We place the work at the head of this article to serve as a text for some observations on the Origin of Ideas as explained by the Scholastics.

In order to appreciate to its full value the scholastic doctrine of science, it would be necessary to compare it with other theories of knowledge ; but as we cannot in the space at our disposal, give an exposition of the different systems invented to explain the origin of ideas, we must content ourselves with a description of the theory of knowledge according to St. Thomas. Every theory has, of course, its difficulties, and we do not disguise the fact that the scholastics are unable to explain everything. What we claim is that their system is more consonant with experience, throws more light on our mental operations, and should, on that account, be adopted in preference to the others. It may be here remarked that there exists among a certain class of philosophers a deeply rooted prejudice against scholasticism. It is said that the medieval doctors should not be followed blindly, and that philosophy is a natural and not an authoritative science. This would seem to imply that the scholastics furnished no reasons or arguments to sustain the opinions they advanced ; but it is well known that they were by no means satisfied with mere assertions.

It is quite true that every school of philosophy has a tendency to dogmatize, still, this surely is not a sufficient reason for rejecting the philosophical tradition of past ages.

Innovation is not always beneficial to philosophy, for all innovation is, in a great measure, destructive of unity, which should be the principal feature of every science. To be convinced of this, we need only look back to the time of Descartes who was the leader of that mighty philosophical revolution of the seventeenth century. He sowed the seeds of doubt, the fruit of which appeared in the noxious scepticism of the succeeding age. With these preliminary remarks we pass to the consideration of our question.

The foundations of knowledge had been laid by Aristotle and it remained for the scholastics to complete the edifice. This they did in a masterly manner. Possessed of keen intellects they saw clearly that any system of philosophy contradicting experience and common sense could not be sound. With this in view they did not like many philosophers of our day begin by denying every fact they could not account for.

They were convinced that dogmatism is necessary in some cases to the philosopher who, in his ardent desire to grasp everything, might forget that his intellect has its limits and probably fall into the most extravagant errors.

Man, they argued, is a mixed being: he is not all matter nor all mind: he is subject to the conditions of time and space. This being the case, he must acquire knowledge according to his nature, and on account of the intimate connection between the soul and the corporal organs, the latter must in some manner be brought into play.

In order that every faculty can act, three things are required: the faculty itself, the object, and the conjunction of the faculty with the object. The external object does not, it is clear, enter the mind, nor does the mind go out of the body to reach the object. Hence it is an error to say that we are conscious of the objects around us; for it is not of the objects we are conscious but of the perception of the objects. There must be some communication between the mind and the object, otherwise knowledge becomes impos-

sible. How this communication is effected we will now endeavor to show. The Scholastics did not, like Kant, admit two distinct faculties of the soul, namely, reason and understanding, but included both under the general term "intellect." The intellect according to the schoolmen has two different operations, styled *intellectus agens* and *intellectus possibilis*. The work of the former is to extract, so to speak, whatever is intelligible in the object presented by the senses, and to transmit what it has extracted (namely the species impressæ) to the *intellectus possibilis* which forms the idea. This must be well understood. As we before hinted, nothing under a material form can act upon the mind, and hence the *intellectus agens* dematerializes what it receives from the phantasm, and when the object is stripped of its material properties, it is in an intelligible condition.

The idea then is the result of the perception by the mind of the general properties which it discovers in the object. The idea is not known in itself but it is the means by which we know. What first reaches the intellect is the general notion of *being* or as the Scholastics express it: "quod primum cadit in intellectu est ens." If we admitted that the intellect is subjected to the same affections as the organism, we would be compelled to adopt the system of Locke, who held that ideas are only sensible perceptions, thereby reducing the intellect to the rank of an organic power. The intellect according to the Scholastics communicates its influence to the impression caused by the phantasm. From what has been said, it can be seen in what sense the famous principle of Aristotle, "Nihil est in intellectu quod prius non fuerit in sensu," is to be taken.

It is clear also that we escape the error of Condillac, for we contend that there is an essential and intrinsic difference between feeling and understanding. Sensible species or what are termed phantasmata are not intelligible, but when acted upon by the intellect they are rendered capable of being understood. Sensations then are not ideas. The

former belong to an organism or rather organic faculty, the latter to a spiritual or inorganic faculty.

By the aid of the senses however an activity superior to sensibility is excited in the soul; but this activity when once excited has no further communication with the sensible faculties. Truth is in reason and not in the senses. As long as the soul is united to the body, we cannot understand except "*per conversionem ad phantasmata*." In other words the representation of the imagination serves as material for the formation of the idea. The charge brought against us that our system leads to materialism is altogether unfounded; since we draw a wide margin between sensible representation and the intellectual act. Great confusion will arise with regard to our theory if one or two important distinctions are not kept before the mind.

The imagination, we hold always, accompanies the idea, but is not the idea itself. Even the concept we have of God must be portrayed in some manner in our imagination before the mind can grasp it. There is, no doubt, much mystery shrouding the action of the intellect, and the most we can do is merely to speculate.

Let us briefly state and answer a few objections urged against us by Ontologists. "How," they ask, "can abstract knowledge be real and certain. Abstractions by themselves are nullities and lead to nothing: they are mere empty forms, from which it is impossible to get reality." This objection, if well founded, would destroy much of the merit of our theory, but we think that a satisfactory solution of the difficulty can be offered. Abstractions, to be sure, are by themselves empty, but every abstraction, according to the scholastics, is based on a reality, for we admit the objectivity of ideas. If there were nothing existing there could be no abstraction. The intellect cannot work without having something on which to work. In fact the very word abstraction implies the existence of something from which the abstraction is to be made. "But" continues the objector "in

order to abstract, you must first have the idea of being, whereas according to you, the mind is a *tabula rasa*." It is not necessary, we answer, for the mind to have the idea of being, in order to abstract. All that is required is the faculty which can recognize being whenever it is put in contact with it, and in this recognition of being, the abstraction is already performed. The intellect, it should be remembered, is active not passive. Being is its proper object and this idea of being which it possesses is the result of abstraction. Abstraction, we grant, is an imperfect manner of acquiring knowledge, but in our present condition it is the only manner. The soul on account of being connected with the body cannot use all its power. Our knowledge however, as far as it goes, is true. As our experience widens, the stock of our knowledge increases; our mind becomes as it were enlarged; we arrange what we gather from observation and give method and unity to the information we have received.

The principal object of science then is to classify, to give definitions or in other words to penetrate the essences of things: for if we do not reach what the ancients called the *quidditas* of a thing we are in the world of appearances and of illusions. Real science deals with principles. A confused heap of facts stored up within the treasure-house of our memory does not constitute science properly so-called. Hence all knowledge is not science; but yet all science is knowledge. Here then we have a truth of vital importance. There are many sciences differing in capacity and range. This difference of sciences is completely obliterated by the Pantheists who contend that there is but one science embracing all reality.

Our own consciousness is the best refutation of this opinion which would make men like unto Gods. Nor is the system of the intentionists or ontologists correct. We have, they say, an immediate intuition of God that is of a being possessing all reality. Is it not clear then, that if we

enjoy this blessed privilege, all possibility of error is excluded and furthermore progress is out of the question?

The scholastic theory has been much maligned; but at present there is a marked tendency in the philosophical world outside the Catholic Church to return to it. This is certainly an encouraging sign. The recent appearance of the Catholic Manuals of philosophy by the Jesuits of Stonyhurst will do much to popularize the teachings of St. Thomas on philosophical questions. The different treatises on Logic, The First Principles of Being, Moral Philosophy and Natural Theology are a welcome contribution to our philosophical literature. The Manuals are all excellent. Father Maher in particular has done an immense service to philosophy by his valuable work.

J. J. QUINN.

PROFESSOR BRIGGS ON THE THEOLOGICAL CRISIS.

ACCORDING to the Rev. Charles A. Briggs ¹ the real issue of the present theological crisis consists in stripping the doctrine of Holy Scripture and of the Nicene and Apostles' creeds of all traditional dogma. Three great topics in particular: the first things (Bible, Church and reason), the last things (the whole field of eschatology) and the central thing (the person and work of Jesus Christ) will have to undergo this purifying process. ²

Before we examine the professor's statement, something must be said about his general idea of a theological crisis. From his introductory remarks it appears that theological crisis and religious reformation are identical quantities with

¹ North American Review, July, 1891. p. 102. ft.

² Ibid. p. 104.

him. Religious reform he bases on the assumption that the Church has not submitted itself to the guidance of the Holy Spirit; therefore its progress is not normal, nor are its decisions infallible.¹ The various reformations which are recorded in the history of the Church, are nothing but so many reviving influences of the divine Spirit, each of them marking an advance in Christian theology and in Christian life, in such a manner however, that only single sections of the Church are carried along with each movement, and that the whole Christian Church of to-day represents in its divisions every stage of progress since the Apostolic times. Consequently, the present crisis too amounts to nothing more or less than a reviving influence of the divine Spirit; it too implies an advance in Christian theology and Christian life. Still, when we consider matters carefully, the separation of traditional dogma from the stock of revealed truth seems to us no more a positive advance in Christian theology, than the elimination of quack medicines is a positive progress in the science of the physician.

Whatever meanings Professor Briggs may attach to the term "advance in Christian theology," all are reducible to two: an increase of divine revelation and a development of the existing revelation. We shall say a word about both meanings. If new divine revelations may be expected in the Christian dispensation, there is no ground for making the Scripture, the Church and the Reason the only seats of authority in religion, as the Professor does in the third section of his article. In that case, immediate divine revelation would be the safest and the most important channel of divine communication. Again, in this supposition there appears no reason for making the authority of the Scripture supreme, because the immediate voice of God has surely as much authority as the written word of God.

The second manner of progress in Christian theology and

¹ N. A. R. p. 100.

Christian life, consists in a more thorough understanding of the divine revelation given to the Church during the lifetime of the Apostles. This advance may be called a development of doctrine. The statement of the Professor that "in all these controversies the doctrinal statements of the Latin church were real advances in theology" leads us to suppose that such a dogmatic development coincides with his idea of theological progress. But if this be the case, it is hard to see how the reformers, such as Luther and Calvin and Zwingli, can be upheld as men who have advanced the Christian doctrine in any way. It is beyond dispute that the Catholic Church had a more fully developed system of dogma, than any of the reformers have seen fit to adopt into their diverse theological systems. But probably the Catholic development of dogma falls under the class of traditional dogma, and must therefore be swept away from the true doctrine of Bible and early creeds. But who is to be the final judge between merely traditional dogma and the truly revealed doctrine? The seat of authority cannot, in this case, be placed in fallible men, especially in such men as the reformers have been. But take the most favorable case; suppose the reformers to have been such men as Dr. Briggs endeavors to picture them to us; no society will allow its private citizens to introduce amendments in its constitutions, even though these citizens should pretend to understand the constitutions of that state or city better, than they had been understood before their time.

And what is, after all, the true place of Bible and early creeds in the Christian dispensation? can the whole stock of revealed truth be limited to them with any show of reason? The several books which now make up the New Testament were composed probably between 54 and 98 A. D. Until that time the Church had been guided by oral teaching under the immediate supervision of Christ and his Apostles. Whatever has been written, is rather an outcome of the doctrine and the law which the Church

already possessed, than their source and motive. It is nowhere stated in these most ancient documents of Christianity that men were to take the writings of the Apostles for their sole rule of faith and discipline; the Bible is nowhere represented as the sole repository of divine revelation; nowhere is it said that the Apostles had written down all that is essential for the true believers, or all they had taught by word of mouth. The writings of St. Paul teach us the contrary: at the end of his earthly course he refers St. Timothy not to what he himself or any of the other Apostles had written, but to what they had taught orally; that doctrine Timothy was to hand on to trustworthy men, to be faithfully preserved and imparted.¹ Oral tradition, therefore, appeared to St. Paul the fittest means of securing to after generations the pure and genuine Christian doctrine. Even where he refers to one of his earlier epistles, he gives the first place to what he had taught by word of mouth as the richer source of information.²

Nor does an examination of the early creeds lead to results more favorable to Professor Briggs. Who can give us the assurance that their divers articles contain revealed truth? They must be considered as such either on the authority of the then existing Church, or on its testimony. If the early Church had authority to formulate its articles of faith, where and when did it lose the same? Why did it not possess such a power at the time of the Vatican council, if it did possess the power in the council of Nice? Or if the early creeds be received not on the authority of the early Church, but on its testimony, this testimony can in the case of the council of Nice confirm only the then existing general belief that certain articles had been revealed. The Arians, it must be remembered, did not share this belief. If then in the fourth century the general belief of the Church, excepting her wayward chil-

¹ 2. Tim. II, 14.

² 2. Thess. II, 14.

dren, is to be followed as a criterion of revealed doctrine, what prevents us from following the general belief of the same Church, excepting again her wayward children, even now in the nineteenth century? The present theological crisis is therefore illogical, to say the least, in rejecting all traditional dogma, and receiving, at the same time, the Bible and the Apostles' and Nicene creeds as containing truly revealed doctrine.

We now proceed to examine the special points in which, according to Professor Briggs, traditional dogma must be cleared away from the Bible and the early creeds. As to the seat of authority mentioned among the "first things," it may be observed that the Professor rightly supposes the existence of a higher unity in which the triple authority of Bible, Church and Reason may be reconciled. By reason men are brought to know the existence of God and of all such truths as are requisite, before they can pass into the number of believers. But reason alone will never suffice to bring us into that communion with God which is the end and aim of the Christian dispensation. For what comes to us by reason *alone*, we know, and cannot, in so far, believe. "For knowledge is of things we see," while in the supernatural order "we have but faith: we cannot know." The Apostle insists on the same truth: "without faith it is impossible to please God."¹ Reason therefore leads us to the Church, and the Church introduces us into the fulness of revealed truth, whether it be written or unwritten. The higher unity between reason, Church and Bible is therefore a unity of subordination. We pass over this point without further comment, since it belongs rather to dogmatic theology than to the science of Sacred Scripture which is the field in which Dr. Briggs excels.

But even in matters of Sacred Scripture Professor Briggs' method is not only unscientific, but is purely illusory. He first of all ignores the true arguments for the inspiration of

¹ Heb. XI, 6.

the Bible, and secondly he explains the Bible according to his private views without having or giving the slightest assurance of their correctness. Both points must be considered in detail.

Regarding the grounds for the inspiration of the Bible the Professor writes: "We determine the inspiration of the writer from the inspiration of the book, and we determine the inspiration of the book from its internal character and the voice of the Holy Spirit speaking in it to the believer."¹ If then we show that neither the internal character of the Bible nor the voice of the Holy Spirit speaking in it to the believer, are sufficient reasons for its inspiration, we prove our first statement regarding the Professor's ignoring the true arguments for that truth.

Those who appeal to the internal character of the canonical books as a criterion of their inspiration, usually have recourse to the so-called historical, or the aesthetic or finally the psychological test. If the first test, which consists in the narration of miracles and prophecies, be appealed to, it cannot be proved to exist in all canonical books nor in the canonical books alone. Besides, miracles and prophecies may require God's special intervention that they may exist, but they do not require God's special inspiration that they may be recorded. If miracles are worked in confirmation of a doctrine, they show that the doctrine is infallibly true but they do not prove that the book containing that doctrine is inspired.

To understand this last point well, it must be kept in mind that infallibility and inspiration are not identical. Whatever is inspired is infallibly true, but not all infallible truth is inspired. Holy Scripture itself gives us the elements of inspiration. St. Paul² represents it as an in-breathing of the Holy Spirit upon the human spirit. St. Peter³ speaks of inspired men as carried along by the Holy

¹ N. A. R. p. 109.

² 2. Tim. III, 16.

³ 2. Pet. I, 21.

Spirit. Combining these elements, we obtain the following notes of inspiration: 1. a suggestion of matter; 2. an impulse to write; 3. a directive assistance preserving the writer from error.

This third element leads us to the examination of another point on which Professor Briggs evidently lays much stress. "The chief struggle, he says, between Biblical criticism and the traditional dogma is about the question of inerrancy. No word of Holy Scripture, no sentence of historical creed, makes this claim for the Bible."¹ It is hard to understand how a man of the Professor's candor and intellectual ability can make such a statement in good faith. If the writers of the canonical books compose their works under the inbreathing of the Holy Ghost and under his special guidance, as the Scripture testifies, they must also be granted the privilege of writing inerrantly. The errors of the sacred writings would be errors of the Holy Spirit. The argument advanced by the Professor against the inerrancy of the Bible, holds equally well against the truthfulness of any book. What would Dr. Briggs say, if we were to urge against his article in the *North American Review*, that it could not claim to be truthful, because its author does not say anywhere in the article that he tells the truth. I speak here of truthfulness instead of inerrancy, because the errors of the Bible, if indeed there are any, are not mere errors on the part of the Holy Ghost, but they are wilful untruths. We can afford, therefore, to risk our whole Bible on a single error, because we possess metaphysical certainty of the truthfulness of God. If criticism finds any errors in Holy Scripture, and much more so if it finds the number of errors rather increasing than decreasing, we doubt the correctness of its canons, and retain the peaceful conviction of the inerrability of the inspired writers.

Returning now to our examination of the internal tests of inspiration, we must next consider the æsthetic criterion.

¹ N. A. R. p. 109.

It is said to consist in beauty and sublimity of doctrine, and in simplicity and dignity of style. But here the same deficiencies recur which we found in our consideration of the so-called historical criterion. The stated characteristics are not peculiar to the Bible in such a manner as to effect it wholly and alone. Beauty and sublimity of doctrine and sublimity and dignity of style, are hardly found in the genealogical tables and in the descriptive summaries of the Old Testament, while they occur pre-eminently in the Imitation of Christ and the epistles of Ignatius Martyr. Accordingly these latter writings should be classed among the canonical books, while the genealogies and historic summaries should be blotted out from the canon.

The third or psychological criterion of inspiration consists in feelings of confidence and consolation which arise in the heart of the reader while perusing an inspired book. This test the writer in the *North American Review* seems to prefer to all the other internal characteristics as indicative of inspiration. He quotes the Gallican Confession IV: "We know these books to be canonical and the sure rule of our faith, not so much by the common accord and consent of the church, as by the testimony and inward persuasion of the Holy Spirit, which enables us to distinguish them from the ecclesiastical books." And the Professor himself¹ says: "The same Holy Spirit who guided holy men to produce the writings gives assurance to those who use them that they are the Word of God." In the same way did Luther and Calvin represent the inspiration of the Bible as self-evident. According to Luther inspiration is perceived as we perceive a first principle in philosophy. We know that the book of Josue is inspired, as we know that three plus seven is ten.² Calvin thinks that we distinguish between

¹ N. A. R. p. 109.

² *Streitigkeit mit dem Koenig Heinrich dem VIII*, n. 166, Werke, ed. Walch, 1746, t. XIX, col. 128-129.

inspired and uninspired writings, as we distinguish between darkness and light, black and white, sweet and bitter.¹

But this third characteristic too is an insufficient test of inspiration. It resembles the above criteria in not extending to the whole Bible, on the one hand, and on the other, in extending to several works not inspired. Besides, this criterion is entirely subjective. The epistle of St. James, e. g., appeared to Luther to be of straw, while Calvin thought it to be divinely inspired. Still both Luther and Calvin applied the same test of inspiration.

What has been said of the internal characteristics singly, must be said of them taken collectively. They are not, even collectively, properties belonging to the Bible alone and to every book of the Bible, and cannot, therefore, serve as marks by which to know the whole collection of canonical books; they are too subjective to give any objective certainty of the divine origin of the canonical books, such as is pre-supposed by Christian faith and morality. After the inspiration of the Holy Scripture has been proved by other arguments, the above internal characteristics may serve to confirm us in the acquired knowledge; but they cannot produce this conviction by their own strength.

Professor Briggs has shown his logical clear-sightedness in seeking, as he has done, a divine testimony for the inspiration of the canonical books. A moment's reflection convinces us that human testimony is not sufficient in this case. Since the question regards a matter of fact, and not a merely "a priori" principle, either personal experience or testimony must inform us about it. Personal experience cannot be appealed to, because the facts have happened thousands of years ago. Testimony, therefore, is the only way by which to gain certainty concerning them. The nature of inspiration excludes merely human or historical testimony. For the fact that a writer is inspired, is known only to God

¹ *Institution de la religion chrestienne*, liv. I, ch. vii, n. 2. in 8vo., Lyon, 1565, p. 33.

and to the person inspired, though the latter does not necessarily know his inspired state. Supposing now the most favorable case in which the writer is fully aware of being inspired, even then his testimony to the divine origin of his books is of no avail. Men are deceived in nothing more easily than in the discrimination of the Spirit which moves them. If Mohammed, e. g., was not a deceiver, he was certainly deceived regarding his religious position as a writer. The greatest Saints of God have trembled for fear of being deceived in matters of private revelation and direct inspiration. The blackest crimes have been perpetrated by persons apparently believing themselves to be inspired. Therefore, the testimony of a writer bearing witness in his own case to divine inspiration in composing a book, is not of sufficient weight to become the groundwork of our religious belief. Unless God himself assures that a book is of divine origin, we are always justified in doubting its inspiration.

Catholics possess such a divine testimony for the inspiration of the canonical books in the voice of the Church. The Church received God's testimony regarding the truly inspired books from the Apostles. Assisted and guided by the divine Spirit she has faithfully kept her sacred trust, and has at all times infallibly proposed to her children as articles of divine faith the truths contained in her deposit of divine revelation. If then reason leads us to subject ourselves to the teaching of the Church, the Church will lead us to the full knowledge of the revealed truth.

If modern Evangelicalism builds its canon of inspired books not on the judgment of the nineteenth century, but on the judgment of the second and third centuries, not on the authority of the living Church, but on that of the dead Church, let it produce a single text from Sacred Scripture, a single sentence from the creeds, in which the Church is represented as an infallible teacher or an infallible believer indeed, but in such a manner as to have her infallibility, active or passive, limited to the first two or three centuries.

Nor can they claim to build their canon on the Apostolic origin of the canonical books ; for in that case, the gospels of Sts. Mark and Luke, and the Acts have no ground of inspiration. The testimony for the Apostolic origin of the second epistle of St. Peter, for the second and third epistles of St. John, for the epistle of St. Jude and for the Apocalypse is too weak to serve as the foundation for our faith, unless we receive the traditional teaching of the Church as a sufficient proof for their divine origin.

To repeat briefly : Professor Briggs is right in demanding a divine testimony for the inspiration of the Bible ; but he has failed to point out the right one. The internal voice of the Holy Ghost to which he appeals is open to fraud and illusion, is not limited to the canonical books, nor does it extend to all of them.

Our second charge against Dr. Briggs is that he interprets the Bible according to his private views without having or giving assurance of their correctness. We need a divine guide not only in the recognition of the inspired books, but also in their right understanding. To take the Holy Scriptures as the only basis upon which Christians should build their faith is purely illusory. Men relying on this means alone have never been unanimous in their religious belief. Not even when assisted by the earliest creeds of the infant Church have they succeeded in avoiding contradictory tenets of belief. The dispute between the Lutherans and Calvinists upon the Eucharistical consecration is a striking illustration of the insufficiency of the Bible for the construction of a complete system of theology.

Nor can it be said that the great advances that have been made these last fifty years in the study and the exegesis of the Holy Scriptures have brought about any increase of faith or any advance in the unity of doctrine. The boasted Biblical theology of which Dr. Briggs speaks as the youngest of the daughters of Biblical science, and which he represents as the most important branch of the same, will be of

little help to understand the inspired books aright. According to the Professor "it has to determine the theology of each document by itself, then to compare the theologies of the documents and ascertain those things in which they agree and those in which they differ."

Now the whole system of Biblical theology, thus understood, rests on sand and leads to no results that are worth the labor expended in arriving at them. First as to the foundation of Biblical theology, it supposes the existence of different theological systems in the different parts of the Bible. These differences, if they exist at all, must affect either the theological principles which express the relation of man to God, or they affect the laws and means which will lead man to his last end.

Keeping in mind that the canonical books are written under the guidance and inspiration of God himself, they cannot contain a difference of principles respecting man's essential relation to his creator. There may be a development of doctrine on this point in the sacred books, but God never will, never can reveal or inspire doctrines that differ from one another. As there is only one true doctrine expressing the relation between father and son, so there is only one true doctrine regarding the relation between creator and creature.

As to the laws and means leading us to our last end, we must distinguish between those that are based on the nature of things and those that are freely established by God. The former cannot differ in various times and places. As the eye, e. g., is everywhere necessary in order to see, and as the intellect is always needed in order to understand, so is faith at all times and everywhere needed in order to perceive and reach our supernatural end. Again, God himself cannot permit words or acts of blasphemy, or deeds of injustice against our neighbor. No difference of Biblical theology can, then, be expected in regard to these laws and means.

But there are also laws and means which are freely established by God. Baptism, e. g., is a means necessary for salvation, but only because God, in his unsearchable decrees, has ordained it so. The ceremonial law of the Old Testament too was founded not on the nature of man or of God, but was freely established by God's will. In these points, then, we may find a difference of teaching at different times, and possibly, in different places. Thus has the ceremonial law of the Synagogue given way to the spiritual law of the Church; the sacraments of the Old Law have yielded to those of the New. But these differences are so clearly set down in the canonical books, that there is hardly any need of a new science to investigate them.

Finally a word about the results of the young science of Biblical theology. According to Professor Briggs the end of the science consists in ascertaining the agreements and the differences of the various systems of theology found in the various documents of the Bible. It remains to be inferred that the object of such a study is to form an eclectic system of theology. But an eclectic system of theology cannot be a revealed theology; and therefore it is not a system of theology that supposes or implies faith, or that leads us to our supernatural end. Besides, an eclectic system is by its very nature subjective; it implies a more or less arbitrary selection of Bible interpretation, precisely such as we have ascribed to Dr. Briggs.

If the Professor denies that his object is to form an eclectic system, his result will be the mere knowledge of different theological theories, all of which are according to him contained in the canonical books of the Holy Scriptures. And which of these is the true theory? which is the truth that will lead its adherents to eternal salvation? Here the heart is pierced with the agony of doubt, here the science of Biblical theology, such as Professor Briggs has described it, appears in its true light; it is but a broken reed which gives to all who lean on it a shock and a fall.

We must not, however, be understood to underrate the study of dogma in its Biblical expression and development. The more thoroughly it is studied, the more clearly will appear the rock-foundations of the Church and of its dogmatic tenets; the less this study is prosecuted, the more will our faith be exposed to the hollow assaults of the unbeliever and the base sneers of the scoffer. "I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, *your reasonable service.*"¹

A. J. MAAS, S. J.

TITULARS IN SEPTEMBER.

I. NATIVITY OF THE B. V. M. (SEPTEMBER 8.)

Sept. 8. Dupl. 1. cl. cum oct. sine com. S. Adrian. Reliq. ut in Calend. per tot. Oct.

II. HOLY NAME OF MARY (SEPTEMBER 13.)

Sept. 13. Dupl. 1. cl. cum oct. Com. Dom. Per reliq. dies pro utroq. Clero fit com. Oct. et in die Octava de ea nihil fit ob fest. Sept. Dolor.

III. EXALTATION OF THE H. CROSS (SEPTEMBER 14).

(Churches dedicated to the H. Cross celebrate their Title on the 3d of May).

Sept. 14. Dupl. 1. cl. cum oct. Nulla com. Per reliq. dies fit com. Oct. et de hac in festo S. Matth. fit ut simplex. *Pro Clero Romano* idem.

IV. SS. CORNELIUS AND CYPRIAN (SEPTEMBER 16).

Sept. 16. Dupl. 1. cl. cum oct. 9. Lect. et com. Fer. tant. Fit com. Oct. except. 21. Sept. Fest. S. Lini figend. 25. Sept. et *pro Clero Romano* 3. Oct.

¹ Rom. XII, 1.

V. ST. CYPRIAN (SEPTEMBER 16).

(See Eccl. Rev. 1890).

VI. FEAST OF THE SEVEN DOLORS (SEPTEMBER 20).

Sept. 20. Dupl. 1. cl. cum Oct. Pro utroq. Clero ut in Calend. cum com. Dom. tant. De Oct. nihil fit 21. Sept. sed celebr. pro Calend. commun. 25, et 26. Sept. fit de die Octava 27. Sept. cum com. Dom. et SS. Mart.

VII. ST. MATTHEW (SEPTEMBER 21).

Sept. 21. Dupl. 1. cl. cum oct. de qua fit 25, et 26 Sept. reliq. dieb. com. ut *pro Clero Romano* per tot. Oct. Ex die Octava movend. S. Wencesl. in 3. Oct. pro utroq. Calend.

VIII. ST. THOMAS A VILLANOVA (SEPTEMBER 22).

Sept. 22. Dupl. 1. cl. cum oct. de qua fit 25, et 26. Sept. reliq. dieb. et tot. Oct. *pro Clero Romano* fit eius com. De die Octava fit ut simplex ob fest. S. Michael.

IX. ST. MAURICE (SEPTEMBER 22d).

Ubi S. Mauritiu solus est patronus, nihil fit de ejus sociis S. Thom. permanent. figend. 25. Sept. *pro Clero Romano* 3. Oct. Sept. 22, Dupl. 1. cl. cum oct. quæ celebrat. ut Oct. S. Thom. supra.

X. OUR LADY OF MERCY (SEPTEMBER 24th).

Sept. 24, Dupl. 1. cl. cum oct. de qua fit 25. et 26. Sept. relig. dieb. ejus com. ut *pro Clero Romano* per tot. Oct. except. 29. Sept. De die Oct. fit 1. Oct. cum com. S. Remig. ut simpl. et *pro Clero Romano* remotione S. Gregor. in 3. Oct.

XI. ST. WENCESLAS (SEPTEMBER 28th).

Sept 28, Dupl. 1. cl. cum oct. de qua nihil 29. Sept. et 4. Oct. sed de qua fit in utroq. Calend. 3. Oct. Ex die Octava ulterius transferend. S. Francisc. in 7. Oct. et *pro Clero Romano* S. Galla figend 12. Oct. unde movend. S. Franc. in 21. Oct.

XII. ST. MICHAEL AND THE HOLY ANGELS (SEPTEMBER 29th).

Sept. 29, Dupl. 1. cl. cum oct. de qua fit 3. Oct. et nihil 4. Oct. Ex die Octava movend. S. Bruno in 7. Oct. et *pro Clero Romano* in 12. Oct. unde ulterius hoc anno ulterius transferend. S. Francisc. in 21. Oct.

XIII. ST. JEROME (SEPTEMBER 30th).

Sept. 30, Dupl. i. cl. cum oct. de qua fit 3. Oct. et commemor. reliq. dieb. except. 4. Oct. Ex die Octava *pro Clero Romano* perpetuo movend. S. Marc. in 12. Oct. unde ulterius hoc anno transferend. S. Francisc. in 21. Oct.

H. GABRIELS.

 CONFERENCE.

Proposal for a Shorter Sunday Office.

A reverend correspondent calls our attention to the fact that the secular clergy of Chili have a votive office of the *Holy Trinity* which they are allowed to say on Sundays whenever the office is *de ca* (with some few exceptions). The writer adds: "Ought not our overburdened parish priests, with whom Sunday is such a full day, have this privilege? It could be had for the asking and would be highly appreciated."

It is difficult to say why the privilege mentioned above has never been sought for in the United States. Probably the fact that a considerable portion of our clergy recite the *Roman* office in which, owing to the more frequent occurrence of feasts, there are fewer Sunday offices, has prevented united action of the bishops in this matter. The votive offices which we say on Thursdays and Saturdays were originally obtained for the benefit of our missionaries in order to avoid the long ferial offices, and Cincinnati with its dependent dioceses secured the *Roman* office for similar reasons. But the large majority of our clergy, who do not enjoy the local or personal privilege of the *Roman* office, are obliged to recite the longest *Hours* on what is practically the shortest day with us. This is not the case in Catholic countries, especial-

ly in Europe, where there are on the whole fewer vacant Sundays owing to the number of local patrons and titulars in benificed churches; hence there would be no reason to make a change in the general Calendar of the Church. In the United States, and missionary countries which are similarly conditioned, it is very different. Saturdays and Sundays are the busiest days with the rank and file of our clergy. The confessional makes it generally impossible to *anticipate* Matins with its eighteen psalms and Lauds, so that frequently the entire office has to be said on Sunday evenings when the mind and body are fatigued.

We take the liberty of bringing this matter to the notice of the Rt. Reverend Ordinaries in the United States, who could easily authorize a joint petition to the Propaganda so as to obtain what would unquestionably be a great benefit to our priests. That the S. Congregation is disposed to grant this privilege, especially on such reasonable grounds as the above, cannot be doubted. “*Qui particularia officia recitare desiderant, instent pro illorum approbatione et concessione.*” (Decr. auth. N. 4134).

Removal of the Mensa of a Consecrated Altar.

Qu. In cleaning the main altar of our Church (which is consecrated), I noticed that the cement which joins the *mensa* to the base is crumbling away. Would the altar be desecrated (require new consecration) if we were to lift the mensa, without wholly removing it, in order to put fresh cement beneath the joints, for I fear the slab is loosening all around?

Resp. The separation of the *mensa* from the base (stipites) practically breaks the altar, which in that case would require new consecration. This appears to hold good even where the slab is not entirely removed. In answer to a *dubium* regarding the reconsecration of altars in which the cement surrounding the “sepulchrum” has become loose, the S. Congregation wrote: “*Si sepulchrum apertum non fuerit, sed tantummodo de novo cœmento firmatum, negative (i. e.*

non indiget nova consecratione); secus affirmative." Afterwards a new doubt was proposed with reference to the above: *Hæc decisio potest ut etiam retineri cum tota mensa altaris consecrati ad modum fixi e suis stipitibus sublevata, non omnino dimota, novo cæmento ipsis stipitibus firmatur et conjungitur.* To this the S. Congr. of Rites replied: *Negative.*

(S. R. C. Die 23 Febr. 1884.)

ANALECTA.

DECRETA DE CRANIOTOMIA.

Dubium quoad operationem chirurgicam quæ "Craniotomia" audit.

I.

Eme et Rme Dne,

Emi PP. mecum Inquisitores Generales in Congregatione habita Feria IV., die 28 labentis Maii, ad examen revocarunt dubium ab Eminentia tua propositum—An tuto doceri possit in scholis catholicis licitam esse operationem chirurgicam, quam Craniotomiam appellant, quando scilicet, ea omisa, mater et infans perituri sint, ea e contra admissa, salvanda sit mater infante pereunte?—Ac omnibus diu et mature perpensis, habita quoque ratione eorum quæ hac in re a peritis catholicis viris conscripta ac ab Eminentia tua huic Congregationi transmissa sunt, respondendum esse duxerunt: Tuto doceri non posse.

Quam responsionem cum SSmus D. N. in audientia ejusdem feriæ ac diei plene confirmaverit, Eminentia tuæ communico, tuasque manus humillime deosculor.

Romæ 31 Maii 1884.

Emo Archiepiscopo Lugdunensi. Humillimus et addictissimus servus verus

R. CARD. MONACO.

II.

Anno 1886, Amplitudinis tuæ prædecessor dubia nonnulla huic supremæ Congregationi proposuit circa liceitatem quarundam operationum chirurgicarum craniotomiæ adfinium. Quibus sedulo perpensis, Eminentissimi ac Reverendissimi Patres Cardinales una mecum Inquisitores Generales, feria IV., die 14 currentis mensis respondendum mandaverunt :

“ In scholis catholicis tuto doceri non posse licitam esse operationem chirurgicam quam craniotomiam appellant, sicut declaratum fuit die 28 Maii 1884, et quamcumque chirurgicam operationem directe occisivam fœtus vel matris gestantis.”

Idque notum facio Amplitudini tuæ ut significes professoribus facultatis medicæ Universitatis catholicæ Insulensis.

Interim fausta quæque ac felicia tibi a Domino precor.

Romæ, die 18 Augusti 1889.

Amplitudinis Tuæ
Addictissimus in Domino
R. CARD. MONACO.

Reverendissimo Domino Archiepiscopo Cameracensi.

ANALECTA.
 SANCTISSIMI DOMINI NOSTRI.
 LEONIS
 DIVINA PROVIDENTIA
 PAPAË XIII.
 LITTERÆ ENCYCLICÆ

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS ET EPISCOPOS
 UNIVERSOS CATHOLICI ORBIS GRATIAM ET COMMUNI-
 ONEM CUM APOSTOLICA SEDE HABENTES.

DE CONDITIONE OPIFICUM.

(*Continuantur*).

Sed illud præterea considerandum, quod rem altius attingit, unam civitatis esse rationem, communem summorum atque infimorum. Sunt nimirum proletarii pari jure cum locupletibus naturâ cives, hoc est partes veræ vitamque viventes, unde constat, interjectis familiis, corpus rei-publicæ: ut ne illud adjungatur, in omni urbe eos esse numero longe maximo. Cum igitur illud sit perabsurdum, parti civium consulere, partem negligere, consequitur, in salute commodisque ordinis proletariorum tuendis curas debitas collocari publice oportere: ni fiat, violatum iri justitiam, suum cuique tribuere præcipientem. Qua de re sapienter S. Thomas: *sicut pars et totum quodammodo sunt idem, ita id, quod est totius quodammodo est partis*.¹ Proinde in officiis non paucis neque levibus populo bene consulentium principum, illud in primis eminet, ut unumquemque civium ordinem æquabiliter tueatur, ea nimirum, quæ *distributiva* appellatur, justitiâ inviolate servandâ.

Quamvis autem cives universos, nemine excepto, conferre aliquid in summam bonorum communium necesse sit, quorum aliqua pars virilis sponte recidit in singulos, tamen idem et exæquo conferre nequaquam

¹ II-II. Quæst. LXI, a. I, ad. 2.

possunt. Qualescumque sint in imperii generibus vicissitudines, perpetua futura sunt ea in civium statu discrimina, sine quibus nec esse, nec cogitari societas ulla posset. Omnino necesse est quosdam reperiri, qui e reipublicæ dedant, qui leges condant, qui jus dicant, denique quorum consilio atque auctoritate negotia urbana, res bellicæ administrantur. Quorum virorum priores esse partes, eosque habendos in omni populo primarios, nemo non videt, propterea quod communi bono dant operam proxime atque excellenti ratione. Contra vero qui in arte aliqua exercentur, non eâ, qua illi, ratione nec iisdem muneribus prosunt civitati: sed tamen plurimum et ipsi, quamquam minus directè, utilitati publicæ inserviunt. Sane sociale bonum cum debeat esse ejusmodi, ut homines ejus fiant adeptione meliores, est profecto in virtute præcipue collocandum. Nihilominus ad bene constitutam civitatem suppeditatio quoque pertinet bonorum corporis atque externorum, *quorum usus est necessarius ad actum virtutis*.¹ Jamvero his pariendis bonis est proletariorum maxime efficax ac necessarius labor, sive in agris artem atque manum, sive in officinis exerceant. Immo eorum in hoc genere vis est atque efficientia tanta, ut illud verissimum sit, non aliunde quam ex opificum labore gigni divitias civitatum. Jubet igitur æquitas curam de proletario publice geri, ut ex eo, quod in communem effert utilitatem, percipiat ipse aliquid, ut tectus, ut vestitus, ut salvus vitam tolerare minus ægre possit. Unde consequitur, favendum rebus omnibus esse quæ conditioni opificum quoquo modo videantur profuturæ. Quæ cura tantum abest ut noceat cuiquam, ut potius profutura sit universis, quia non esse omnibus modis eos miseros, a quibus tam necessaria bona proficiscuntur, prorsus interest reipublicæ.

Non civem, ut diximus, non familiam absorberi a republica rectum est: suam utrique facultatem agendi, cum libertate permittere æquum est, quantum incolumi bono communi et sine cuiusquam iniuria potest. Nihilominus eis, qui imperant, videndum ut communitatem eiusque partes tueantur. Communitatem quidem, quippe quam summæ potestati conservandam natura commisit usque eo, ut publicæ custodia salutis non modo suprema lex sed tota causa sit ratioque principatus: partes vero, quia procurationem reipublicæ non ad utilitatem eorum, quibus commissa est, sed ad eorum, qui commissi sunt, naturâ pertinere, philosophia pariter et fides christiana consentiunt. Cumque imperandi facultas proficiscatur a Deo, eiusque sit communicatio quædam summi

¹ S. Thom. De reg Princip, I. C. XV.

principatus, gerenda ad exemplar est potestatis divinæ, non minus rebus singulis quam universis cura paterna consulentis. Si quid igitur detrimenti allatum sit aut impendeat rebus communibus, aut singulorum ordinum rationibus, quod sanari aut prohiberi alia ratione non possit, obviam iri auctoritate publica necesse est.—Atqui interest salutis cum publicæ, tum privatæ pacatas esse res et compositas : item dirigi ad Dei iussa naturæque principia omnem convictus domestici disciplinam : observari et coli religionem : florere privatim ac publice mores integros : sanctam retineri iustitiam, nec alteros ab alteris impune violari : validos adolescere cives, iuvandæ tutandæque, si res postulet, civitati idoneos. Quamobrem si quando fiat, ut quippiam turbarum impendeat ob secessionem opificum, aut intermissas ex composito operas : ut naturalia familiæ nexa apud proletarios relaxentur : ut religio in opificibus violetur non satis impertiendo commodi ad officia pietatis : si periculum in officinis integritati morum ingruat a sexu promiscuo, aliisve perniciosis invitamentis peccandi : aut opificum ordinem herilis ordo iniquis premat oneribus, vel alienis a persona ac dignitate humana conditionibus affligat : si valetudini noceatur operæ immodico, nec ad sexum ætatemve accommodato, his in caussis plane adhibenda, certos intra fines, vis et auctoritas legum. Quos fines eadem, quæ legum poscit opem, caussa determinat : videlicet non plura suscipienda legibus, nec ultra progrediendum, quam incommodorum sanatio, vel periculi depulsio requirat.

Iura quidem, in quocumque sint, sancte servanda sunt : atque ut suum singuli teneant, debet potestas publica providere, propulsandis atque ulciscendis iniuriis. Nisi quod in ipsis protegendis privatorum iuribus, præcipue est infimorum atque inopum habenda ratio. Siquidem natio divitum, suis septa præsidiis, minus eget tutelâ publicâ : miserum vulgus, nullis opibus suis tutum, in patrocinio reipublicæ maxime nititur. Quocirca mercenarios, cum in multitudine egena numerentur, debet curâ providentiæque singulari complecti respublica.

Sed quædam maioris momenti præstat nominatim perstringere.—Caput autem est, imperio ac munimento legum tutari privatas possessiones oportere. Potissimumque, in tanto iam cupiditatum ardore, continenda in officio plebs : nam si ad meliora contendere concessum est non repugnante iustitia, at alteri, quod suum est, detrahere, ac per speciem absurdæ cuiusdam æquabilitatis in fortunas alienas involare, iustitia vetat, nec ipsa communis utilitatis ratio sinit. Utique pars opificum longe maxima res meliores honesto labore comparare sine cuius-

quam iniuria malunt: verumtamen non pauci numerantur pravis imbuti opinionibus rerumque novarum cupidi, qui id agunt omni ratione ut turbas moveant, ac ceteros ad vim impellant. Intersit igitur reipublicæ auctoritas, iniectoque concitatoribus freno, ab opificum moribus corruptrices artes, a legitimis dominis periculum rapinarum cœrceat.

Longinquior vel operosior labos, atque opinatio curtæ mercedis causam non raro dant artificibus quamobrem opere se solvant ex composito, otioque dedant voluntario. Cui quidem incommodo usitato et gravi medendum publice, quia genus istud cessationis non heros dumtaxat, atque opifices ipsos afficit damno, sed mercaturis obest reique publicæ utilitatibus: cumque haud procul esse a vi turbisque soleat, sæpenu-mero tranquillitatem publicam in discrimen adducit. Qua in re illud magis efficax ac salubre, antevertere auctoritate legum, malumque ne erumpere possit prohibere, amotis mature caussis, unde dominorum atque operariorum conflictus videatur exiturus.

Similique modo plura sunt in opifice, præsidio munienda reipublicæ: ac primum animi bona. Siquidem vita mortalis quantumvis bona et optabilis, non ipsa tamen illud est ultimum, ad quod nati sumus: sed via tantummodo atque instrumentum ad animi vitam perspicientia veri et amore boni complendam. Animus est, qui expressam gerit imaginem similitudinemque divinam, et in quo principatus ille residet, per quem dominari iussus est homo in inferiores naturas, atque efficere utilitati suæ terras omnes et maria parentia. *Replete terram et subiicite eam: et dominamini piscibus maris et volatilibus cæli et universis animantibus, quæ moventur super terram.*¹ Sunt omnes homines hac in re pares, nec quippiam est quod inter divites atque inopes, inter dominos et famulos inter principes privatosque differat: *nam idem dominus omnium*² Nemini licet hominis dignitatem, de qua Deus ipse disponit *cum magna reverentia*, impune violare, neque ad eam perfectionem imperdire cursum, quæ sit vitæ in cælis sempiternæ consentanea. Quinetiam in hoc genere tractari se non convenienter naturæ suæ, animique servitutem servire velle, ne sua quidem sponte homo potest: neque enim de iuribus agitur, de quibus sit integrum homini, verum de officiis adversus Deum, quæ necesse est sancte servari.—Hinc consequitur requies cperum et laborum per festos dies necessaria. Id tamen nemo intelligat de maiore quadam inertis otii usura, multoque minus de

¹ Gen. I, 28.

² Rom. X, 12.

cessatione, qualem multi expetunt, faultrice vitiorum et ad effusione, pecuniarum adiutrice, sed omnino de requiete operum per religionem consecrata. Coniuncta cum religione quies sevocat hominem a laboribus negotiisque vitae quotidianæ ut ad cogitanda revocet bona cælestia, tribuendumque cultum numini æterno iustum ac debitum. Hæc maxime natura atque hæc caussa quietis est in dies festos capiendæ : quod Deus et in Testamento veteri præcipua lege sanxit : *memento ut diem sabbati sanctifices*;¹ et facto ipse suo docuit, arcana requiete, statim posteaquam fabricatus hominem erat, sumptâ: *requievit die septimo ab universo opere quod patrarat*.²

Quod ad tutelam bonorum corporis et externorum, primum omnium eripere miseros opifices e sævitia oportet hominum cupidorum, personis pro rebus ad quæstum intemperanter abutentium. Scilicet tantum exigi operis, ut hebescat animus labore nimio, unâque corpus defatigationi succumbat, non iustitia, non humanitas patitur. In homine, sicut omnis natura sua, ita et vis efficiens certis est circumscripta finibus, extra quos egredi non potest. Acuitur illa quidem exercitatione atque usu, sed hac tamen lege ut agere intermittat identidem et acquiescat. De quotidiano igitur opere videndum ne in plures extrahatur horas, quam vires sinant. Intervalla vero quiescendi quanta esse oporteat, ex vario genere operis, ex adiunctis temporum et locorum, ex ipsa opificum valetudine iudicandum. Quorum est opus lapidem e terra excindere, aut ferrum, æs, aliaque id genus effodere penitus abdita, eorum labor, quia multo maior est idemque valetudini gravis, cum brevitate temporis est compensandus. Anni quoque dispicienda tempora : quia non raro idem operæ genus alio tempore facile est ad tolerandum, alio aut tolerari nulla ratione potest, aut sine summa difficultate non potest.—Denique quod facere enitique vir adulta ætate beneque validus potest, id a femina puerove non est æquum postulare. Immo de pueris valde cavendum, ne prius officina capiat, quam corpus, ingenium animum satis firmaverit ætas. Erumpentes enim in pueritia vires, velut herbescentem viriditatem, agitatio præcox elidit : qua ex re omnis est institutio puerilis interitura. Sic certa quædam artificia minus apte conveniunt in feminas ad opera domestica natas : quæ quidem opera et tuentur magnopere in muliebri genere decus, et librorum institutioni prosperitatique familiæ naturâ respondent. Universe autem statuatur, tantum esse opi-

¹ Exod. XX, 8.

² Gen. II, 2.

ficibus tribuendum otii, quantum cum viribus compensetur labore consumptis ; quia detritas usu vires debet cessatio restituere. In omni obligatione, quæ dominis atque artificibus invicem contrahatur, hæc semper aut adscripta aut tacita conditio inest, utrique generi quiescendi ut cautum sit : neque enim honestum esset convenire secus, quia nec postulare cuiquam fas est nec spondere neglectum officiorum, quæ vel Deo vel sibimetipsi hominem obstringunt.

Rem hoc loco attingimus sat magni momenti : quæ recte intelligatur necesse est, in alterutram partem ne peccetur. Videlicet salarii definitur libero consensu modus : itaque dominus rei, pacta mercede persoluta, liberavisse fidem, nec ultra debere quidquam videatur. Tunc solum fieri iniuste, si vel pretium dominus solidum, vel obligatas artifex operas reddere totas recusaret : his caussis rectum esse potestatem politicam intercedere, ut suum cuique ius incolume sit, sed præterea nullis.—Cui argumentationi æquus rerum iudex non facile, neque in totum assentiatur, quia non est absoluta omnibus partibus : momentum quoddam rationis abest maximi ponderis. Hoc est enim operari, exercere se rerum comparandarum caussâ, quæ sint ad varios vitæ usus, potissimumque ad tuitionem sui necessariæ. *In sudore vultus tui vesceris pane.*¹ Itaque duas velut notas habet in homine labor naturâ insitas, nimirum ut *personalis* sit, quia vis agens adhæret personæ, atque eius omnino est propria, a quo exercetur, et cuius est utilitati nata : deinde ut sit *necessarius*, ob hanc caussam, quod fructus laborum est homini opus ad vitam tuendam : vitam autem tueri ipsa rerum, cui maxime parendum, natura iubet. Iamvero si ex ea dumtaxat parte spectetur quod *personalis* est, non est dubium quin integrum opifici sit pactæ mercedis angustius finire modum : quemadmodum enim operas dat ille voluntate, sic et operarum mercede vel tenui vel plane nulla contentus esse voluntate potest. Sed longe aliter iudicandum si cum ratione *personalitatis* ratio coniungitur *necessitatis*, cogitatione quidem non re ab illa separabilis. Reapse manere in vita, commune singulis officium est, cui scelus est deesse. Hinc ius rependiendarum rerum, quibus vita sustentatur, necessario nascitur : quarum rerum facultatem infimo cuique non nisi quæsitâ labore merces suppeditat. Esto igitur, ut opifex atque herus libere in idem placitum, ac nominatim in salarii modum consentiant : subest tamen semper aliquid ex iustitia naturali, idque libera paciscen-

¹ I. Gen. III, 19.

tium voluntate maius et antiquius, scilicet alendo opifici, frugi quidem et bene morato, haud imparem esse mercedem oportere. Quod si necessitate opifex coactus, aut mali peioris metu permotus duriores conditionem accipiat, quæ, etiamsi nolit, accipienda sit, quod a domino vel a redemptore operum imponitur, istud quidem est subire vim, cui iustitia reclamatur.—Verumtamen in his similibusque causis, quales illæ sunt in unoquoque genere artificii quotâ sit elaborandum horâ, quibus præsidiiis valetudini maxime in officinis cavendum, ne magistratus inferat sese importunius, præsertim cum adiuncta tam varia sint rerum, temporum, locorum, satius erit eas res iudicio reservare collegiorum, de quibus infra dicturi sumus, aut aliam inire viam, qua rationes mercenariorum, uti par est, salvæ sint, accedente, si res postulaverit, tutela præsidioque reipublicæ.

Mercedem si ferat opifex satis amplam ut ea se uxoremque et liberos tueri commodum queat, facile studebit parsimoniæ, si sapit, efficietque, quod ipsa videtur natura monere, ut detractis sumptibus, aliquid etiam redundet, quo sibi liceat ad modicum censum pervenire. Neque enim efficaci ratione dirimi causam, de qua agitur, posse vidimus, nisi hoc sumpto et constituto, ius privatorum bonorum sanctum esse oportere. Quamobrem favere huic iuri leges debent, et, quoad potest, providere ut quamplurimi ex multitudine rem habere malint. Quo facto, præclarâ utilitates consecuturæ sunt: ac primum certe æquior divisio bonorum. Vis enim commutationum civilium in duas civium classes divisit urbes, immenso inter utramque discrimine interiecto. Ex una parte factio præpotens, quia prædives: quæ cum operum et mercaturæ universum genus sola potiatur, facultatem omnem copiarum effectricem ad sua commoda ac rationes trahit, atque in ipsa administratione reipublicæ non parum potest. Ex altera inops atque infirma multitudo, exulcerato animo et ad turbas semper parato. Iamvero si plebis excitetur industria in spem adipiscendi quippiam, quod solo contineatur, sensim fiet ut alter ordo evadat finitimus alteri, sublato inter summas divitias summamque egestatem discrimine.—Præterea rerum, quas terra gignit, maior est abundantia futura. Homines enim, cum se elaborare sciunt in suo, alacritatem adhibent studiumque longe maius: immo prorsus adamare terram instituunt sua manu perculam, unde non alimenta tantum, sed etiam quamdam copiam et sibi et suis expectant. Ista voluntatis alacritas, nemo non videt quam valde conferat ad ubertatem fructuum, augendasque divitias civitatis.—Ex quo illud tertio loco manabit

commodi, ut qua in civitate homines editi susceptique in lucem sint, ad eam facile retineantur : neque enim patriam cum externa regione commutarent, si vitæ degendæ tolerabilem daret patria facultatem. Non tamen ad hæc commoda perveniri nisi ea conditione potest, ut privatus census ne exhauriatur immanitate tributorum et vectigalium. Ius enim possidendi privatim bona cum non sit lege hominum sed natura datum, non ipsum abolere, sed tantummodo ipsius usum temperare et cum communi bono componere auctoritas publica potest. Faciat igitur iniuste atque inhumane, si de bonis privatorum plus æquo, tributorum nomine, detraxerit.

Postremo domini ipsique opifices multum hac in caussa possunt, iis videlicet institutis, quorum ope et opportune subveniatur indigentibus, et ordo alter propius accedat ad alterum. Numeranda in hoc genere sodalitia ad suppetias mutuo ferendas: res varias, privatorum providentiâ constitutas, ad cavendum opifici, itemque orbitati uxoris et liberorum, si quid subitum ingruat, si debilitas affligerit, si quid humanitas accadat: instituti patronatus pueris, puellis, adolescentibus natuque maioribus tutandis. Sed principem locum obtinent sodalitia artificum, quorum complexu fere cetera continentur. Fabrum corporatorum apud maiores nostros diu bene facta constitere. Revera non modo utilitates præclaras artificibus, sed artibus ipsis, quod perplura monumenta testantur, decus atque incrementum peperere. Eruditior nunc ætate, moribus novis, auctis etiam rebus quas vita quotidiana desiderat, profecto sodalitia opificum flecti ad præsentem usum necesse est. Vulgo coiri eius generis societatis, sive totas ex opificibus conflatas, sive ex utroque ordine mixtas, gratum est: optandum vero ut numero et actuosa virtute crescant. Etsi vero de iis non semel verba fecimus, placet tamen hoc loco ostendere, eas esse valde opportunas, et iure suo coalescere: item qua illas disciplina uti, et quid agere oporteat.

Virium suarum explorata exiguitas impellit hominem atque hortatur, ut opem sibi alienam velit adiungere. Sacrarum litterarum est illa sententia: *melius est duos esse simul, quam unum : habent enim emolumentum societatis suæ. Si unus ceciderit, ab altero fulciatur. Væ soli : quia cum ceciderit, non habet sublevantem se.*¹ Atque illa quoque: *frater, qui adiuvatur a fratre, quasi civitas firma.*² Hac homo propensione naturali sicut ad coniunctionem ducitur congregationemque civilem,

¹ Eccl. IV, 9-12.

² Prov. XVIII, 19

sic et alias cum civibus inire societates expetit, exiguas illas quidem nec perfectas, sed societates tamen. Inter has et magnam illam societatem ob differentes causas proximas interest plurimum. Finis enim societati civili propositus pertinet ad universos, quoniam communi continetur bono: cuius omnes et singulos pro portione competes esse ius est. Quare appellatur *publica* quia per eam *homines sibi invicem communicant in una republica constituenda*.¹ Contra vero, quæ in eius vel sinu iunguntur societates, privatæ habentur et sunt, quia videlicet illud, quo proxime spectant, privata utilitas est, ad solos pertinens consociatos. *Privata autem societas est, quæ ad aliquod negotium privatum exercendum coniungitur, sicut quod duo vel tres societatem ineunt, ut simul negotientur*.² Nunc vero quamquam societates privatæ existunt in civitate, eiusque sunt velut partes totidem, tamen universe ac per se non est in potestate reipublicæ ne existant prohibere. Privatas enim societates inire concessum est homini iure naturæ: est autem ad præsidium iuris naturalis instituta civitas, non ad interitum: eaque si civium cœtus sociari vetuerit, plane secum pugnantia agat, propterea quod tam ipsa quam cœtus privati uno hoc e principio nascuntur, quod homines sunt natura congregabiles.—Incidunt aliquando tempora cum ei generi communitatum rectum sit leges obsistere: scilicet si quidquam ex instituto persequantur, quod cum probitate, cum iustitia, cum reipublicæ salute aperte dissideat. Quibus in causis iure quidem potestas publica, quo minus illæ coalescant, impedit: iure etiam dissolvat coalitas: summam tamen adhibeat cautionem necesse est, ne iura civium migrare videatur, neu quidquam per speciem utilitatis publicæ statuatur, quod ratio non probet. Eatenus enim obtemperandum legibus, quoad cum recta ratione adeoque cum lege Dei sempiterna consentiant.³

Sodalitates varias hic reputamus animo et collegia et ordines religiosos, quos Ecclesiæ auctoritas et pia christianorum voluntas genuerant: quanta vero cum salute gentis humanæ, usque ad nostram memoriam historia loquitur. Societates eiusmodi, si ratio sola diiudicet, cum initæ honestæ causæ sint, iure naturali initas apparet fuisse. Qua vero parte religionem attingunt, sola est Ecclesia cui iuste pareant. Non

¹ S. Thom. *Contra impugnantes Dei cultum et religionem*, cap. II.

² Ib.

³ *Lex humana in tantum habet rationem legis, in quantum est secundum rationem rectam, et secundum hoc manifestum est quod a lege æterna deviratur. In quantum vero a ratione recedit, sic dicitur lex iniqua, et sic non habet rationem legis, sed magis violentiæ cuiusdam.* (S. Thom. Summ. Theol. I-II, Quæst. XIII, a. III).

igitur in eas quicquam sibi arrogare iuris, nec earum ad se traducere administrationem recte possunt qui præsint civitati: eas potius officium est reipublicæ vereri, conservare, et, ubi res postulaverint, iniuriâ prohibere. Quod tamen longe aliter fieri hoc præsertim tempore vidimus. Multis locis communitates huius generis respublica violavit, ac multiplici quidem iniuria: cum et civilium legum nexu devinxerit, et legitimo iure personæ moralis exuerit, et fortunis suis despoliarit. Quibus in fortunis suum habebat Ecclesia ius, suum singuli sodales, item qui eas certæ cuidam caussæ addixerant, et quorum essent commodo ac solatio addictæ. Quamobrem temperare animo non possumus quin spoliationes eiusmodi tam iniustas ac perniciosas conqueramur, eo vel magis quod societatibus catholicorum virorum, pacatis iis quidem et in omnes partes utilibus, iter præcludi videmus, quo tempore edicitur, utique coire in societatem per leges licere: eaque facultas, large revera hominibus permittitur consilia agitantibus religioni simul ac reipublicæ perniciosa.

Profecto consociationum diversissimarum, maxime ex opificibus, longe nunc maior, quam alias frequentia. Plures unde ortum ducant, quid velint, qua grassentur via, non est huius loci quærere. Opinio tamen est, multis confirmata rebus, præesse ut plurimum occultiores auctores, eosdemque disciplinam adhibere non christiano nomini, non salutis civitatum consentaneam: occupataque efficiendorum operum universitate, id agere ut qui secum consociari recusarint, luere pœnas egestate cogantur.—Hoc rerum statu, alterutrum malint artifices christiani oportet, aut nomen collegiis dare, unde periculum religioni extimescendum: aut sua inter se sodalitia condere, viresque hoc pacto coniungere, quo se animose queant ab illa iniusta ac non ferenda oppressione redimere. Omnino optari hoc alterum necesse esse, quam potest dubitationem apud eos habere, qui nolint summum hominis bonum in præsentissimum discrimen coniicere?

Valde quidem laudandi complures ex nostris, qui probe perspecto quid a se tempora postulent, experiuntur ac tentant qua ratione proletarios ad meliora adducere honestis artibus possint. Quorum patrocínio suscepto, prosperitatem augere cum domesticam tum singulorum student: item moderari cum æquitate vincula, quibus invicem artifices et domini continentur: alere et confirmare in utrisque memoriam officii atque evangelicorum custodiam præceptorum; quæ quidem præcepta, hominem ab intemperantia revocando, excedere modum vetant, perso-

narumque et rerum dissimillimo statu harmoniam in civitate tuentur. Hac de caussa unum in locum sæpe convenire videmus viros egregios, quo communicent consilia invicem, viresque iungant, et quid maxime expedire videatur, consultant. Alii varium genus artificum opportuna copulare societate student; consilio ac re iuvant, opus ne desit honestum ac fructuosum, provident. Alacritatem addunt ac patrocinium impertiunt Episcopi: quorum auctoritate auspiciisque plures ex utroque ordine Cleri, quæ ad excolendum animum pertinent, in consociatis sedulo curant. Denique Catholici non desunt copiosis divitiis, sed mercenariorum velut consortes voluntarii, qui constituere lateque fundere grandi pecunia consociationes adnitantur: quibus adiuvantibus facile opifici liceat non modo commodo præsentia, sed etiam honestæ quietis futuræ fiduciam sibi labore quærere. Tam multiplex tamque alacris industria quantum attulerit rebus communibus boni plus est cognitum, quam ut attineat dicere. Hinc iam bene de reliquo tempore sperandi auspicia sumimus, modo societates istiusmodi constanter incrementa capiant, ac prudenti temperatione constituentur. Tutetur hos respublica civium cœtus iure sociatos: ne trumat tamen sese in eorum intimam rationem ordinemque vitæ: vitalis enim motus cietur ab interiore principio, ac facillime sane pulsu eliditur externo.

Est profecto temperatio ac disciplina prudens ad eam rem necessaria ut consensus in agendo fiat conspiratioque voluntatum. Proinde si libera civibus cœundi facultas est, ut profecto est, ius quoque esse oportet eam libere optare disciplinam easque leges, quæ maxime conducere ad id, quod propositum est, iudicentur. Eam, quæ memorata est temperationem disciplinamque collegiorum qualem esse in partibus suis singulis oporteat, decerni certis definitisque regulis non censemus posse, cum id potius statuendum sit ex ingenio cuiusque gentis, ex periclitatione et usu, ex genere atque efficientia operum, ex amplitudine merciorum, aliisque rerum ac temporum adiunctis, quæ sunt prudenter ponderanda. Ad summam rem quod spectat, hæc tanquam lex generalis ac perpetua sancitur, ita constitui itaque gubernari opificum collegia oportere, ut instrumenta suppeditent aptissima maximeque expedita ad id, quod est propositum, quodque in eo consistit ut singuli e societate incrementum bonorum corporis, animi, rei familiaris, quoad potest, assequantur. Perspicuum vero est, ad perfectionem pietatis et morum tanquam ad causam præcipuam spectari oportere: eâque potissimum causâ disciplinam socialem penitus dirigendam. Secus enim

degenerarent in aliam formam, eique generi collegiorum, in quibus nulla ratio religionis haberi solet, haud sane multum præstarent. Ceterum quid prosit opifici rerum copiam societate quæsisse, si ob inopiam cibi sui de salute periclitetur anima? *Quid prodest homini, si mundum universum lucretur, animæ vero suæ detrimentum patiatur?*¹ Hanc quidem docet Christus Dominus velut notam habendam, qua ab ethnico distinguatur homo christianus: *hæc omnia gentes inquirunt....quærite primum regnum Dei, et iustitiam eius, et hæc omnia adiicientur vobis.*² Sumptis igitur a Deo principiis, plurimum eruditioni religiosæ tribuatur loci, ut sua singuli adversus Deum officia cognoscant: quid credere oporteat, quid sperare atque agere salutis sempiternæ causâ, probe sciant: curâque præcipuâ adversus opinionum errores variasque corruptelas muniantur. Ad Dei cultum studiumque pietatis excitetur opifex, nominatim ad religionem dierum festorum colendam. Vereri diligereque communem omnium parentem Ecclesiam condiscat: itemque eius et obtemperare præceptis et sacramenta frequentare, quæ sunt ad expiandas animi labeles sanctitatemque comparandam instrumenta divina.

Socialium legum posito in religione fundamento, pronum est iter ad stabiliendas sociorum rationes mutuas, ut convictus quietus ac res florentes consequantur. Munia sodalitatum dispartienda sunt ad communes rationes accomodate, atque ita quidem ut consensum ne minuat dissimilitudo. Officia partiri intelligenter, perspicueque definiri, plurimum ob hanc causam interest, ne cui fiat iniuria. Commune administretur integre, ut ex indigentia singulorum præfiniatur opitulandi modus: iura officiaque dominorum cum iuribus officiisque opificum apte conveniant. Si qui ex alterutro ordine violatum se ulla re putarit, nihil optandum magis, quam adesse eiusdem corporis viros prudentes atque integros, quorum arbitrio litem dirimi leges ipsæ sociales iubeant. Illud quoque magnopere providendum ut copia operis nullo tempore deficiat opificem, utque vectigal suppeditet, unde necessitati singulorum subveniat nec solum in subitis ac fortuitis industriæ casibus, sed etiam cum valetudo, aut senectus, aut infortunium quemquam oppressit.—His legibus, si modo voluntate accipiantur, satis erit tenuiorum commodis ac saluti consultum: consociationes autem catholicorum non minimum ad prosperitatem momenti in civitate sunt habituræ. Ex eventis præteritis non temere providemus

¹ Matth. XVI, 26.

² Matth. VI, 32-33.

futura. Truditur enim ætas ætate, sed rerum gestarum miræ sunt similitudines, quia reguntur providentia Dei, qui continuationem seriemque rerum ad eam caussam moderatur ac flectit, quam sibi in procreatione generis humani præstituit.—Christianis in prisca Ecclesiæ adolescentis ætate probro datum accepimus, quod maxima pars stipe precaria aut opere faciendo victitarent. Sed destituti ab opibus potentiaque, pervicere tamen ut gratiam sibi locupletium, ac patrocinium potentium adiungerent. Cernere licebat impigros, laboriosos, pacificos, iustitiæ maximeque caritatis in exemplum retinentes. Ad eiusmodi vitæ morumque spectaculum, evanuit omnis præiudicata opinio, obtrectatio obmutuit malevolorum, atque inveteratæ superstitionis comitantia veritati christianæ paullatim cessere.—De statu opificum certatur in presens: quæ certatio ratione dirimatur an secus, plurimum interest reipublicæ in utramque partem. Ratione autem facile dirimetur ab artificibus christianis, si societate coniuncti ac prudentibus auctoribus usi, viam inierint eandem, quam patres ac maiores singulari cum salute et sua et publica tenuerunt. Etenim quantumvis magna in homine vis opinionum præiudicarum cupiditatumque sit, tamen nisi sensum honesti prava voluntas obstupefecerit, futura est benevolentia civium in eos sponte propensior, quos industrios ac modestos cognoverint, quos æquitatem lucro, religionem officii rebus omnibus constiterit anteponere. Ex quo illud etiam consequetur commodi, quod spes et facultas sanitatis non minima suppeditabitur opificibus iis, qui vel omnino despecta fide christiana, vel alienis a professione moribus vivant. Isti quidem se plerumque intelligunt falsa spe simulataque rerum specie deceptos. Sentiant enim, sese apud cupidos dominos valde inhumane tractari, nec fieri fere pluris quam quantum pariant operando lucri: quibus autem sodalitatibus implicati sunt, in iis pro caritate atque amore intestinas discordias existere, petulantis atque incredulæ paupertatis perpetuas comites. Fracto animo, extenuato corpore, quam valde se multi vellent e servitute tam humili vindicare: nec tamen audent, seu quod hominum pudor, seu metus inopiæ prohibeat. Iamvero his omnibus mirum quantum prodesse ad salutem collegia catholicorum possunt, si hæsitantes ad sinum suum, expediendis difficultatibus, invitarint, si resipiscentes in fidem tutelamque suam acceperint.

Habetis, Venerabiles Fratres, quos et qua ratione elaborare in causa perdifficili necesse sit.—Accingendum ad suas cuique partes, et maturime quidem, ne tantæ iam molis incommodum fiat insanabilius cunctatione

medicinæ. Adhibeant legum institutorumque providentiam, qui gerunt respublicas: sua meminerint officia locupletes et domini: enitantur ratione, quorum res agitur, proletarii: cumque religio, ut initio diximus, malum pellere funditus sola possit, illud reputent universi, in primis instaurari mores christianos oportere, sine quibus ea ipsa arma prudentiæ, quæ maxime putantur idonea, parum sunt ad salutem valitura.—Ad Ecclesiam quod spectat, desiderari operam suam nullo tempore nulloque modo sinet, tanto plus allatura adiumenti, quanto sibi maior in agendo libertas contigerit: idque nominatim intelligant, quorum munus est saluti publicæ consulere. Intendant omnes animi industriæque vires ministri sacrorum: vobisque, Venerabiles Fratres, auctoritate præeuntibus et exemplo, sumpta ex evangelio documenta vitæ hominibus ex omni ordine inculcare ne desinant: omni qua possunt ope pro salute populorum contendant, potissimumque studeant et tueri in se, et excitare in aliis, summis iuxta atque infimis, omnium dominam ac reginam virtutum, caritatem. Optata quippe salus expectanda præcipue est ex magna effusione caritatis: christianæ caritatis intelligimus, quæ totius Evangelii compendiaria lex est, quæque semetipsam pro aliorum commodis semper devovere parata, contra sæculi insolentiam atque immoderatum amorem sui certissima est homini antidotus: cuius virtutis partes ac lineamenta divina Paulus Apostolus iis verbis expressit: *Caritas patiens est, benigna est: non quærit quæ sua sunt: omnia suffert: omnia sustinet.*¹

Divinorum munerum auspicem ac benevolentiae Nostræ testem vobis singulis, Venerabiles Fratres, et Clero populoque vestro apostolicam benedictionem peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die xv Maii An. MDCCCXCI, Pontificatus Nostri Decimoquarto.

LEO PP. XIII.

¹ I. Corinth. XIII, 4-7.

BOOK REVIEW.

IPSE, IPSA: IPSE, IPSA, IPSUM: WHICH? By Richard F. Quigley, LL. B., (Harvard and Boston Universities), Barrister at Law, St. John, New Brunswick, Canada.

This is a remarkable book. Remarkable as a specimen of uncompromising polemics, but more remarkable as a most lucid exposition of a well-known subject of theological controversy in which its author displays an astonishing amount of erudition in view of the fact that he is not an ecclesiastic, but a lawyer.

The book is composed, chiefly, of letters to the *St. John Globe* by Mr. Quigley and the Rev. John M. Davenport, a Ritualistic minister of that city. These letters were occasioned by "a lecture on 'Misprints,' delivered by the Right Reverend Dr. Kingdon, Coadjutor Bishop of Fredericton, New Brunswick." That is to say by the Protestant Bishop of St. John.

The pith of the lecture, and that part of it which called forth these letters consisted in this,—“Bishop Kingdon said that ‘Ipsa’ in the . . . Vulgate Bible (Gen. iii. 15) was a misprint for ‘Ipse,’ and that the doctrine of the Immaculate Conception was based or founded on it and resulted from it.”

Unluckily for Bishop Kingdon and more unluckily for his Vicar, the Ritualistic minister Davenport, Mr. Quigley attended that lecture and “*on the spot, immediately after the lecture,*” he protested to the secretary of the Lecture Committee against the unfairness of the Bishop’s statement.

The day following, Mr. Quigley wrote a letter to the *Globe* in which he pointed out that in addition to “Ipse” and “Ipsa,” “Ipsum” was a various reading in the Latin MSS of the Old Testament, and that as all these readings were known to Biblical Scholars it was manifest unfairness or ignorance in the Bishop to confine the readings to “Ipse” and “Ipsa.”

The Bishop did not reply to this letter from Mr. Quigley, but the Rev. Mr. Davenport did, and in his reply he asks “where then is to be found a Latin version of the Bible with *Ipsum* in this passage?” That lecture and Mr. Davenport’s letter called forth, as has just been said, the admirable volume before us. Whoever reads the volume—and we are sure that few can read it without adding materially to their knowl-

edge—will, doubtless, be impressed with the severity of language which Mr. Quigley applies to his opponent, and it may be that some will regret it. But this must be said in justice to Mr. Quigley. He is answering a man who calls himself a “Catholic priest,” and who uses the most outrageously insulting and disrespectful language of her who is to every true Catholic the first of all created beings.

Again, as Mr. Quigley so well says—“there is one obligation of honesty and decorum imposed on a Catholic and quite another on a Protestant.”

But, after all, all that is personal in the book is only accidental, and about its substance nothing can be said that is not in praise.

As an answer to Protestant objections to “extravagant language” about our Lady, it is complete. As a vindication of the belief in the Immaculate Conception it is exhaustive.

Mr. Quigley’s style is, always, clear and cogent, and often he is eloquent. Space forbids much indulgence in detail here, but there are a few lines so beautiful, and so full of meaning that we can not forego to quote them. They occur at the bottom of p. 261 and are “I am, of course, aware that there are several of the ordinary, ridiculous objections to what I have just said, but they vanish if only looked at. It may, for instance, be said that a person loves the Blessed Mary too much if he loves her more than he loves God. Not at all. He sins very grievously, but not from his excess of love for her (he cannot possibly love her enough), but from his want of love for God. Or it may be said that a person who feels sure that the Mother of God will obtain from her Son the pardon of his sins, however careless he may be of his own salvation, has too much confidence in her intercession. By no means; he is guilty of the sin of presumption, precisely in the same way as if he hoped that *God Himself* would pardon him whether he repented or not. No one would, in the latter case, say that he had too much confidence in God’s power—which would mean that God’s power was less than he estimated it.”

Protestants often say that Ritualism is much like Catholicism. Let any one read this book, and he will not be long in discovering the utter nonsense of this assertion.

However closely a chromo may resemble a painting it never ceases to be a chromo.

It is with extreme reluctance that we abstain from indicating more in

detail the many evidences that the book presents of Mr. Quigley's knowledge of his sublime subject, and of the scholarly treatment that it receives at his hands.

To give it what it merits is to read it from beginning to end.

In conclusion, it may be of interest to American readers to know that Mr. Quigley's "true Catholic"—as he calls himself—opponent has "accepted a call" to a certain conspicuous Ritualistic Church in Philadelphia, where there is not much risk in predicting, Mr. Quigley, as the Vicar's antagonist, will be succeeded by that Reverend personage's new Bishop.

W. R. C.

ERKENNTISZLEHRE von Dr. Al. Schmid, O. O Professor an der Universität München. Erster Band pp. vii, 493. Zw. Band pp. v, 428 Freiburg im Breisgau. Herdersche Verlagshandlung (St. Louis) 1890.

No branch of human knowledge demands searching treatment more than Noetics—the Science of Knowledge itself. On the firmly established validity and accurately defined range of cognitive faculties rests the entire superstructure of science alike of the natural and supernatural orders. Its field, moreover, is the battle-ground on which Christian philosophy has had to fight in self-defence from the first onslaught of Descartes' Rationalism and Locke's Sensism, down to the latest skirmishing of Agnosticism; and on which the countless systems of so-called Modern Philosophy have waged, one against the other, unceasing war. It is plainly therefore of vital importance that works dealing with these fundamental problems of science should be wide in their reach, profound and exhaustive in their analysis, clear and unhalting in their procedure. Of such works we have few in English, though Fr. Rickaby's *First Principles*, some of Dr. Mivart's works, Dr. Ward's *Theistic Philosophy*, Balme's *Fundamental Philosophy* as also Dr. McCosh's *Fundamental Truth and Realistic Philosophy* do excellent service. In German, French, and Italian there are kindred treatises of high merit, whilst our recent Latin Philosophical texts expound the radical principles of Noetics in their present bearings. But there are few, if any, works wherein the science of knowledge is so broadly, deeply, clearly handled as in these volumes of Dr. Schmid. We have no space here to substantiate this assertion by analysis or extract. We

must content ourselves with calling the reader's attention to the author's scope.

The world of human consciousness with the multifarious elements that enter into it from experience, reflection, and social environment lie before the searcher for the basis of knowledge. The vast material must be grouped, sifted, traced to its various sources. Answers rationally, satisfactory must be given to queries such as these: Has the mind really knowledge of objective truth—*knowledge* not apparent, probable, or doubtful but fixed, certain? If it has, what are the unfailing sources of such knowledge—sense or intellect or both? If both, what do we owe to each? What is the extent of our knowledge, where it bounds? Is it limited to the region of consciousness, or does it extend to the phenomena and essences of the outer world? Does it open out vistas in the domain of the purely intelligible? What light steady and unfailing does it throw on the spiritual?

To find exact answers to these and like questions, and to prove answers that have been given by leading philosophers ancient and modern, Dr. Schmid starts with an examination of the subject of philosophic doubt, making a strong defence of its justification and necessity, when regarded, not of course as a principle of science but, as a standpoint to be taken by the radically searching mind. Noetics must scrutinize the objective reality of the contents of human consciousness. The student must place himself in a critical attitude towards all its elements. He must begin (*methodi causa*) with nothing (p. 108.) Next from nothing, nothing follows; from uncertainty, certainty can never spring. Science must ultimately rest on affirmation, not on negation. Next the radical affirmation must be tested, and proved not of course *directly*, but *indirectly*, by the contradiction evidently seen in its negation. The student may at first reading be surprised at the author's extension of philosophic doubt, but re-reading will convince him that Dr. Schmid is simply applying to Noetics, the comment of St. Thomas in Aristotle's *Metaphysics*. (l. iii. l. i.) *Dicit (philosophus) quod illi, qui volunt inquirere veritatem non considerando prius dubitationem, assimilantur illis, qui nesciunt, quo vadant. Et hoc ideo quia sicut terminus viæ est illud quod intenditur ab ambulante, ita exclusio dubitationis est finis, qui intenditur ab inquirente veritatem. Manifestum est autem, quod ille, qui nescit, quo vadat, non potest directe ire nisi forte a casu. Ergo nec aliquis potest directe inquirere veritatem, nisi prius videat dubitationem.*

How the author in reality agrees with other scholastic philosophers, e. g., with Kleutgen, from whom he *appears* to differ and how he is utterly opposed to the Cartesian method the student may find for himself. (p. 109.)

The second section of the work examines very thoroughly our senses as sources of knowledge. Here the leading doctrines of philosophers from the days of Heraclitus down to our own time are stated and sifted. The third section deals with the objects, range and characteristics of the knowledge which comes to us through our intellect. The latter half of this section fills the entire second volume and is certainly the most masterly as it is the most important part of the work. Here the student will find the validity of human intelligence tested in regard to the objects of Ontology, especially as to causality in its generic grouping; to the objects of Cosmology, Psychology, Natural Theology, Logic, Ethics, and Aesthetics. The concluding hundred pages of the work are devoted to the questions of rational certitude—its kinds and criteria.

Dr. Schmid leaves us to infer that he has in view the publication of a similar treatise on Apologetics. We trust that it may soon appear; for if written with the breadth, depth, and precision which mark the present work, we will have a sample of how the Church's Theology, as well as Philosophy, need no pruning of important truths, to make them blend in harmony with all that is true in modern, critical, and natural science.

SACRED ELOQUENCE ; or the Theory and Practice of Preaching.

By Rev. Thomas J. Potter, Prof. of S. Eloquence in the foreign Missionary College of All Hallows. Fifth Edition.—Fr. Pustet & Co., New York and Cincinnati. 1891.

We are glad to announce this new edition of Potter's "Sacred Eloquence" undertaken through the enterprise of Messrs. Pustet & Co. The work had been practically out of print and amid an abundance of kindred literature the original publishers of this excellent book seemed disinclined to venture a new edition. The work certainly merits republication as long as books on the subject of sacred eloquence are as a rule translations or adaptations from a foreign tongue. Potter's is emphatically a text book for Seminaries, although it serves also as a work of reference to the preacher on the mission. Father Potter had lectured to the ecclesiastical students at 'All Hallows' Missionary College for ten years from notes which he carefully corrected in the course of his teach-

ing. When he finally determined to publish a systematic guide for the use of his students and others who might wish to avail themselves of his experience, he had not only grouped together the principles which appeared best to him drawn from masters old and new of sacred eloquence, but he had tested their practical value and learned to gauge their actual force under the varying circumstances of subject, time and place to which the preacher has to adapt himself.

The work is indeed well known and those who have used it in class as a text book will readily admit what the author claims for it, namely, that it embodies in a clear, simple and above all practical manner the leading principles of sacred eloquence. It pays less attention to the purely rhetorical aspect of pulpit-oratory than to the suggestion and formation of substantial ideas and leading thoughts.

We heartily recommend the book to ecclesiastical students as well as to the clergy generally.

DIE LEHRE VON DER GENUGTHUUNG CHRISTI THEOLOGISCH dargestellt und erörtert von Dr. Bernard Doerholt. Mit kirchlicher Approbation.—Paderborn: Ferdinand Schoeningh. 1891. New York and Cincinnati: Fr. Pustet & Co.

The question of the atonement of Christ is the cardinal point in the science of theology. On it rests the interpretation and the entire value of the Christian doctrine as to man's purpose on earth, the merit and demerit of his actions, and the measure and character of future retribution. St. Paul summed up in their briefest form the themes of ecclesiastical study, when he said: "We preach Christ crucified, to the Jews a stumbling block and to the Gentiles foolishness; but to them that are called, both Jews and Greeks, Christ is the power and the wisdom of God," [I. Cor. I. 23.] The science of the Cross contains in truth all the precepts and maxims of moral and ascetical theology.

It is in this practical light that our author views the subject of the atonement. He believes that to understand the divine economy in regard to man is to draw close to the fountain of mercy and justice. The wonderful depth and clearness which we find in the works of the canonized theologians is much more the result of their familiarity with God, albeit full of deepest reverence, than of the tomes they studied or the schools they frequented. Hence it gives us at once a certain confidence in the orthodoxy of the author's catholic feeling, which is a very important point in works on theology, when he tells us that the com-

position of this book gave him much joy because it caused him deeply to meditate the mystery of the Redemption. The devout affection of the writer is in truth apparent throughout and throws a genial warmth and a serene light around problems difficult to solve and appealing to the highest intellectuality.

In the order of argument he begins with the proof of the fact. Next he shows its cause, that is to say the necessity of atonement, and lastly he demonstrates the completeness of the act as a full satisfaction to the divine justice. At first sight the order of development would seem to lack sufficient logical sequence but the author fully justifies his method. The process of reasoning is generally forcible and often original, as in the case of St. Anselm's opinion of which he shows both the strength and the weakness in such a way as to bring out in bold relief the real force of the argument involved. An interesting chapter is the one entitled "The Dogma of the Atonement and human reason." It may serve as a sample of the author's method generally.

Having stated the threefold bearing of the dogma and the demands which faith makes in this instance upon reason by assuming that God could suffer in the flesh that He did so of His own free will, and that the act completely atoned for the transgression of man,—he takes up the second point and strongly marks the theological difficulty that presents itself to the mind in considering it. The Divine Will could not possibly be at variance with itself. The Eternal Father commands that the sacrifice be made, and it was a necessity that Our Lord should obey the mandate since to disobey would have been sin. But an obedience leaving no choice loses its merit as a voluntary action; and if the action of Christ was not meritorious it could not serve the purpose of actually atoning. In answering the difficulty our author goes over the various solutions of the old theologians. Some hold that though it was absolutely impossible for the Son of God in His Humanity to commit sin by refusing the command of His Eternal Father, nevertheless His human will was so disposed that even had there been no command He would have undertaken the fulfillment of the sacrifice.—Others say our Lord prayed that the command might be given Him and thus the act became His free choice.—Others again hold that although our divine Lord had not actually the power under the circumstances of refusing the divine mandate of His Father, yet He had the right to ask that the divine decree might be commuted, and in foregoing this right His act became

truly meritorious. This is the opinion of Cardinal Di Lugo. Vasquez and Gregory of Valencia hold that whilst the divine command was positive, the circumstances of time and place and the degree of intensity in submitting to it were not determined and left our Lord the freedom of a choice and therefore true merit.

Dr. D. whilst not precisely discrediting these arguments points out that they rather evade the question at issue than solve it. They place the merit of the atonement not in the acceptance of the command itself but in some phase or accompanying circumstance of it, or in some disposition of His human will which He was not actually called upon to exercise. That the divine command was peremptory is plain: "*Hoc mandatum accepi a Patre meo.*" [St. John, X, 18.] That it was in virtue of obedience to this command that the sacrifice of Our Lord became truly meritorious is equally certain. "*Propterea exaltavit Eum Deus,*" i. e. "*quia obediens erat usque ad mortem crucis.*" How then are we to explain the freedom of will in Christ who simply fulfilled the divine command which He could not have refused without committing sin, an idea which is absolutely inadmissible from the catholic point of view.

The author prepares the mind for the ready solution of the difficulty by recalling the scholastic definition of Freedom of the Will. The power of committing sin is not essential to the idea of liberty. If it were we should have to deny the freedom of will to the Blessed in heaven or to God Himself. On the contrary the possibility of committing wrong is a defect of liberty which attaches only *per accidens* to the present condition of man. Our Lord in assuming human nature did not take upon Himself this defect, since it is a blemish incompatible with the hypostatic union, it being metaphysically impossible that God could commit sin. The absence of this very blemish made Him capable of triumphing over the law of death, which is the effect of sin. Thus He was free, in the truest sense of the word, to offer His life for the redemption of man. "I give my life—I have power to give it and power to take it."

If it be still objected that the foregoing line of argument leaves the act of a necessary action unaltered, we should admit the caption with the distinction that a necessity of sequence ["*necessitas consequentiæ*"] exists indeed, but that this does not influence the free will and is distinguished in the phrase of theologians from the "*necessitas consequentis.*" For though in the former case we know that a certain result

will follow with infallible surety, this does not imply that the will of him through whom the result is brought about is under compulsion to act.

In such simple wise as the above does the author clear up old difficulties and cast new light upon trite forms of argumentation. Nor does he confine himself to the scholastic objections, but in turn takes up the champions of modern unbelief who have attempted to throw discredit upon the reasoning of Catholic theologians. Perhaps it may be said in this connection that the author's emphatic and lengthy opposition to Hartmann's philosophical speculations is making too much of a modern rationalist whose name is quickly dying away and whose influence can only appear under new aspects equally short lived.

There is a good topical index to the work, an advantage which can not be overestimated in this age of many books when the need of some witness to the distinctive features of each is made imperative for practical use.

Messrs Pustet & Co. have published a folded tablet in black cloth-binding which contains the *Aspersio Aquæ Benedictæ*, the prayers for *Benediction of the Bl. Sacrament*, those recited immediately after mass and the prayer to St. Joseph recently indulgenced by the Holy Father. The form is very handy and supplies a general need in our churches and chapels.

BOOKS RECEIVED.

PONTIFICALE ROMANUM Summorum Pontificum jussu editum a Benedicto XIV. et Leone XIII. Pont. Max. Recognitum et castigatum. Edit. prima post typicam; (Sine cantu).—Ratisbonæ, Neo Ebor. et Cinc. Sumpt., Chart. et Typ. Frid. Pustet. S. Sedis Apost. et S. Rit. Congreg. Typogr. 1891.

AGNOSTICISM. By Rt. Rev. J. L. Spalding, D. D.—Catholic Truth Society of America. St. Paul, Min.

THE CHURCH AND POVERTY. By John Brisbin Walker. 1891.

FUNERAL SERVICES with all necessary Psalms and Antiphons, Requiem and Absolution. Modern notes and full accompaniment. Compiled by Rev. M. Philipps, Buffalo, N. Y., Cath. Union. 1891.

SHORT LINE TO THE ROMAN CATHOLIC CHURCH. By Rev. J. W. Book, R. D. Third edition, revised and enlarged. Published by the author. Cannelton, Ind. 1891.

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THE COMMONWEALTH AND THE INCOMPLETE SOCIETIES WITHIN THE
COMMONWEALTH.

MODERN CIVILIZATION THE WORK OF THE CHURCH.

WHEN the Church began the work of regeneration, it found the Roman Empire a prey to inward ailments which pagan statesmen and pagan philosophers had vainly tried to heal or even alleviate. Pagan Rome was dying of moral decrepitude and was unable to cope with the youthful vigor of the invading barbarians. From the universal ruin the Church saved what could be saved; it checked the fury of the invaders, made them Christians, and raised a new society out of the *debris* of the old one, united in a common belief with the rude but robust elements contributed by the conquering races. Into this new social organism it breathed the spirit of life, leavened the minds of the new-born peoples with the wisdom of Rome and Athens, and pointed out to them the road to civilization and true liberty. Thus, by continuing the work of the Redeemer, it saved the world. This triumph over barbarism is the glory of the Church, and especially of the Roman Pontiffs.

"Of this beneficent transformation Jesus Christ was at once the first cause and the final purpose; as from Him all came, so to Him all was to be referred. For when by the light of the Gospel message the human race came to know the grand mystery of the incarnation, of the Word, and the redemption of man, the life of Jesus Christ, God and Man, penetrated every race and nation, and impregnated them with His faith, His precepts, and His laws. And if society is to be cured now, in no other way can it be cured but by a return to the Christian life and Christian institutions. *When a society is perishing, the true advice to give to those who would restore it is to recall it to the principles from which it sprung;*¹ for the purpose and perfection of an association is to aim at and attain that for which it was formed; and its operation should be put in motion and inspired by the end and object which originally gave it its being."

The renewal of the human race was accomplished at the cost of much Christian blood; it required centuries of patient and unceasing toil; the work was performed by the Church almost unaided—for the civil power, with the oil of consecration yet fresh on its brow, often opposed the saving influence which had rescued it from destruction. But, in presence of the new danger which threatens the civilized world, co-operation is imperative. The Church owns, as of yore, wisdom and moral strength, but Cæsar holds gold and steel, and the workingmen have brawn and number.

"It cannot be doubted that, to attain the purpose of which we treat, not only the Church, but all human means must conspire. All that are concerned in the matter must be of one mind and must act together. It is in this, as in the Providence which governs the world; results do not happen save where all the causes co-operate."

In inquiring "what part the state should play in the work of remedy and relief" his Holiness touches upon some of the most difficult problems of sociology and political economy,—the organic nature of the State, the range and extent of its legitimate action, the legislative power, taxation and the canon of wages. The better to understand the full bearing of the pontifical utterance, it will be necessary

¹ The italics are ours.

briefly to advert to the false doctrines against which we are warned by the encyclical.

ORGANIC STRUCTURE OF SOCIETY.

The first of these errors is State Atomism. It consists in denying the organic nature of society and holding that it is but an aggregate of individual beings, just as a lump of matter is an aggregate of molecules; or as the molecule itself (according to atomists) is the result of the coalescence of a given number of atoms. Some writers do not go quite so far, but reduce society to a clod of protoplasm. Speaking of the misdeeds of legislators, Mr. Herbert Spencer observes that "they have their root in the error that society is a manufacture; whereas it is a growth. Neither the culture of past times nor the culture of the present time has given to any considerable number of people a scientific conception of a society—a conception of it as having a natural structure in which all its institutions, governmental, religious, industrial, etc., are inter-dependently bound—a structure which in a sense is organic."¹

When Mr. Spencer supposes that this conception is possessed by but few men, he ignores all the Catholic thinkers; a sin of omission which is but too prevalent among agnostics and evolutionists. We must also observe that he uses the word *growth* to express an organic produce of evolution, and that, as in his theory evolution is carried on by the operation of inflexible laws, it is not easy to see how legislators could be guilty of sins without overcoming the resistance of the laws of nature; that is to say, without performing a miracle, which, according to the same philosopher, is a contradiction in terms. But with the logical sequence of Mr. Spencer's theory we are not concerned: his picture of social plasticity is unquestionably both truthful and instructive.

"If such a conception is nominally entertained (the conception of the organic structure of society) it is not enter

¹ "The Sins of Legislators," by Herbert Spencer.

tained in such way as to be operative on conduct. Contrariwise, incorporated humanity is very commonly thought of as though it were like so much dough which the cook can mould as she pleases into pie-crust, or puff or tartlet. The communist shows us unmistakably that he thinks of the body politic as admitting of being shaped thus and thus at will; and the tacit implication of many Acts of Parliament is that aggregated men, twisted into this or that arrangement, will remain as intended.

It may, indeed, be said that even irrespective of this erroneous conception of a society as a plastic mass, instead of as an organized body, facts forced on his attention hour by hour should make every one skeptical as to the success of this or that way of changing a people's actions. Alike to the citizen and to the legislator, home experiences daily supply proofs that the conduct of human beings baulks calculation."

We cannot tarry long enough to show the baneful consequences of atomism, or—we beg leave to coin the word—of *plasticism* in sociology. Were human society a lump of dough, to be shaped at will by political cooks, then the right of association within the State, the right of the family, nay, all individual rights and liberty itself would be at an end. With this dangerous error let us contrast the doctrine of the encyclical.

"To the State the interests of all are equal, whether high or low. The poor are members of the national community, equally with the rich; *they are real component parts, living parts, which make up, through the family, the living body*; and it need hardly be said that they are by far the majority. It would be irrational to neglect one portion of the citizens and favor the other. Among the many and grave duties of rulers, who would do their best for the people, the first and chief is to act with strict justice—with that justice which is called in the schools 'distributive'—toward each and every class The State must not absorb the individual or the family; both should be allowed free and untrammelled action, as far as is consistent with the common good and the interests of others Rights must be religiously respected wherever they are found," etc.

If a commonwealth is a living, moral person, then it must have a central power, a sort of soul whose function must be

to harmonize the various parts of the organism, whilst leaving to each one its proper function. The health of the human body supposes both the energy of the vital force and the perfect action of each individual organ.

RANGE AND LIMITS OF STATE INTERFERENCE.

The extent of legitimate state action evidently depends on the end of society; for, as Mr. Spencer truly says, "State authority is a means to an end, and has no validity save as subserving that end." Now, what is the end of State authority? Simply to promote the end of society itself, which is, according to the Aristotelian formula, *the completeness of human and national life*. What this completeness involves is best explained by bringing together several propositions which are developed in this part of the encyclical.

First:—"The first duty of the rulers of the States should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity."

Second:—"The more that is done for the working population by the general laws of the country, the less need will there be to seek for particular means to relieve them."

Third:—"The chief duty of the rulers is to act with strict justice."

Fourth:—"Since it is the end of society to make men better, the chief good that society can be possessed of is virtue."

Fifth:—"In all well constituted States it is by no means an unimportant matter to provide those bodily and external commodities, the use of which is necessary to virtuous action."

Sixth:—"Justice demands that the interests of the poorer population (the workingmen) be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits they create."

Seventh.:—"The conservation of the community is so emphatically the business of the supreme power that the safety of the commonwealth is not only the first law, but it is a government's whole reason of existence."

Were these canons of good government carefully observed, men would obtain the end of social organization, which is to live *well*, to live *fully*, as men and as citizens; for Aristotle, who first used this formula, tells us that to live *well*, is to live securely, happily, and virtuously.

But it is not enough for the State to have once enacted good and wise general laws. Whenever circumstances require it imperatively, it must interfere either by special legislation or by the exercise of the executive power. We say *imperatively*, for the State may sin by *excess* as well as by *default*: *Pas trop gouverner*—rule not overmuch, is a wise maxim, when rightfully understood. The State is bound to step in "when the general interests, or any particular class is threatened with evils which can in no other way be met,"—when peace and order are seriously endangered; when employers lay on the workmen burdens that are excessive, unjust, or degrading; when work unsuited to sex or age is required of women or children; when the family ties are relaxed or disrupted; when the moral standard is lowered, or religion is assailed. But this interference has its limits. All the rights, wherever found, especially the rights of the poor and of the helpless, must be religiously respected. The individual and the family, far from being absorbed must be allowed free and untrammelled action, as far as is consistent with the common good. Lastly, the chief principle is this: "*The Law must not undertake more or go farther than is required for the remedy of the evil or the removal of the danger.*"

This doctrine is evidently a *via media* between the Absolutism of Hobbes and Austin, and the Administrative Nihilism of Von Humbolt and Spencer.¹ Modern Absolutism

¹ The system of Mr. Spencer is called by Mr. Huxley *Astynomocracy*.

is concisely expressed in the following sentence of Mr. Donisthorpe :¹

"The power of the State may be defined as the resultant of all the social forces operating within a definite area. 'It follows,' says Professor Huxley, with characteristic logical thoroughness, 'that no limit is, or can be theoretically set to State interference.' *Ab extra*—this is so. I have always endeavored to show that the effective majority has a right (a legal right) to do just what it pleases. How can the weak set a limit to the will of the strong?"

In this remarkable passage every phrase is questionable. The definition of authority is wrong, the logic is far from thorough, the conclusion is worse than the major, and the final question involves a woeful confusion between moral-power and physical force.

Mr. Herbert Spencer goes too far in the opposite direction :

"The reasoning yields no warrant for other coercion over citizens than that which is required for preventing direct aggressions and those indirect aggressions constituted by breaches of the peace; to which, if we add protection against external enemies, the entire function implied by Hobbes' derivations of sovereign authority is comprehended."²

This statement does not agree with another of the same author :

"Strange as the assertion will be thought," says Mr. Spencer, "our houses of Parliament discharge in the social economy functions that are, in sundry respects, comparable to those discharged by the cerebral masses in a vertebral animal."

The brain does more in physical economy than to prevent conflicts between animal organisms, or ward off aggressions from the outside. Mr. Huxley did not fail to avail himself of that admission of his celebrated opponent.³

¹ "Limits of Liberty, with Plea for Liberty," edited by Thomas MacKay.

² "The Great Political Superstition," by Herbert Spencer

³ "Administrative Nihilism," by Thomas H. Huxley.

"The fact is," says Mr. Huxley, "that the sovereign power of the body thinks for the physical organization, acts for it, and rules the individual components with a rod of iron. Even the blood corpuscles can't hold a public meeting without being accused of 'congestion,' and the brain, like other despots whom we have known, calls out at once for the use of sharp steel against them."

No doubt such is the case, but *omnis comparatio claudicat*; Mr. Huxley himself admits essential differences between the physiological and the political bodies. Blood corpuscles are not free agents, hence the doctor resorts at once to pills or globules, to steel or leeches, without previously reading to the mutinous blood corpuscles the Riot Act; but with the component parts of the political body the case is very different. Each one has its own intelligence and will, and can help or thwart in some measure the action of the ruling power. Take away from them their rights and their freedom, and dissolution is sure to follow, because the very purpose of the union is defeated. It is somewhat saddening to see such men as Messrs. Spencer and Huxley wander away in opposite directions, because, forsooth, the results achieved by Victoria, Suarez, and St. Thomas must be ignored in order that agnosticism and evolution may enjoy a shortlived triumph.

LEGISLATIVE POWER.

Of the legislative power little need be said. All sociologists agree with St. Thomas in asserting that the State must govern by just laws, not by arbitrary mandates; but whilst the disciples of Hobbes and Austin assert that the sovereign is the fountain head, the *ultima ratio* of all legislation, Catholic doctors seek in Nature, or rather in the Author of Nature the source of all authority.

"The gift of authority is from God, and is, as it were,¹ a participation of the highest of all sovereignties; and it

¹ Encyclical, and text of St. Thomas referred to in the encyclical.

should be exercised as the power of God is exercised, with a fatherly solicitude which not only guides the whole, but reaches to detail as well. . . . Every precaution should be taken not to violate the rights of individuals, and not to make unreasonable regulations under the pretence of public benefit. For laws only bind when they are in accordance with right reason, and, therefore, with the eternal law of God. In so far as it deviates from right reason it is no law at all, but rather an abuse of material force."

It may be of interest to compare with the text of St. Thomas, quoted by the Holy Father, the following passage of Blackstone :

"The law of nature being coeval with mankind and dictated by God himself is, of course, superior in obligation to any other. It is binding over all the globe, in all countries and at all times ; no human laws are of any validity if contrary to this ; and such of them as are valid derive all their force, and all their authority, mediately or immediately from the original."

TAXATION.

All sociologists acknowledge in the State the right of taxation, but some passages of the writers on English legislation may easily mislead with regard to the extent of this power. For instance, Judge Cooley, in his treatise on "The Law of Taxation," writes as follows :

"The power of taxation is an incident of sovereignty, and is co-extensive with that of which it is an incident. All subjects, therefore, over which the sovereign power extends are, in its discretion, legitimate subjects of taxation ; and this to any extent to which the government may choose to carry it."

Taken to the letter, this statement is very dangerous, and can be held only on the assumption of the premises of Hobbes. What Judge Cooley meant is that the right of the State is, in its application, commensurate with the *needs* and *resources* of the commonwealth, quantities which are essen-

¹ Blackstone's Comment. Introduction, Sec. 2.

tially variable, and which cannot be determined *a priori*. The following lines of his "Principles of Constitutional Law," bear out our interpretation of the obnoxious passage :

"Legitimate taxation must be on account of, and limited to public purposes, and whatever governmental exaction has not this basis, is tyrannical and unlawful."

As we cannot discuss in this paper the most abstruse questions of ethics and political economy to which the exercise of the taxing power gives rise, we shall merely bring before the eyes of the readers the two very important principles asserted in the encyclical.

"Although all citizens, without exception, can and ought to contribute to that common good in which individuals share so profitably to themselves, yet it is not to be supposed that all can contribute in the same way and to the same extent." In other words, the assessment of taxes must be based on *distributive*, rather than *commutative* justice.¹

"The State is therefore unjust and cruel if, in the name of taxation, it deprives the private owner of more than is just."

Does this passage contain a condemnation of the single tax? If by single tax is meant a system aiming at, or amounting to, a confiscation of *rent*, and making the ownership of land valueless to the landed proprietor, the words of the Pope contain a clear condemnation of the whole system. Confiscation, either direct or indirect, is repudiated throughout the pontifical document. But if we speak of the single tax of Quesnay, which consists in throwing the whole weight of taxation on land values, without absorbing the rent or interfering with vested rights, but with the conviction that the *diffusiveness* of taxation will equalize the resulting pres-

¹ *Commutative* justice requires equality in value between the thing given and the thing received in exchange.

Legal justice maintains equality between the citizens of the same commonwealth.

Distributive justice assigns the burdens and the awards according to the abilities and merits of the citizens.

sure, by dividing it, we have to deal with a great economic illusion, but not with a theological error.

WAGES.

We come next to the much-vexed question of wages. It requires an answer to two different queries: What is the average or typical amount of wages in any given country, at any given period of time, so that, if more be paid, a downward tendency shall soon be felt; if less, then economic forces shall determine an upward movement?—Second, shall the State interfere when the contract between employers and workmen may seem to be unfair to the latter? To the first query, we beg leave to give the answer of a few prominent economists; the solution of the Holy Father will then be better understood.

Ricardo (*Principles of Political Economy*)—"Labor, like all other things which are purchased and sold, and which may be increased or diminished in quantity, has its natural and its market price. The natural price of labor is that price which is necessary to enable the laborers, one with another, to subsist and to perpetuate their race without increase or diminution."

If so, the workingmen are worse off than cattle, for the herdsman tries to increase his flock. The theory of Ricardo gave formidable weapons to the socialists, and earned for political economy the unenviable name of the *Dismal Science*.

The wage fund theory, which is yet accepted in many class books, may be thus briefly stated: There is in any country, at any time, a fixed amount of capital which can be devoted to the payment of wages. Divide it according to the number of persons applying for employment, the answer will be the average wages. This is what the Germans have called appropriately, the Iron Law of Wages. Happily it is not justified by facts, and it is liable to many fatal objections. We will mention only two. First, the dividend is capable of expansion or contraction; for capitalists may use more or less of their available wealth as capital.

The dividend being variable, the quotient is indeterminate. —Second, it is true that there must be some free circulating capital to begin an enterprise of any magnitude; but it is false that all the wages come out of that fund. Many companies have enough of money or credit for a few months only, and rely on the sale of the produce to continue their payments. If so, the wage-fund depends at least partly on the future; that is, on prospective production. Therefore, it is not a fixed quantity.

General F. A. Walker rejects "a predetermined dividend," but his rule is not much more satisfactory than the wage fund:

"In determining," says the eminent economist, "how much, in the shape of rent, interest and profits shall be taken out of the product before it is turned over to the laboring class to have and enjoy, I hold that the only security which the laboring class can have that no more will be taken than is required by economic principles governing those shares respectively is to be found in full and free competition, each man seeking his own best market, unhindered by any cause, whether objective or subjective in its origin."

How would a Karl Marx or a Lasalle make sport of such a theory as this! The present difficulty has been brought on by free competition unhindered by any such causes as law or conscience.

The Holy Father does not intend to teach political economy: he gives us an ethical rule, and it is economically sounder than any canon suggested by economists. "The workman's wages must be sufficient to enable him to maintain himself and his wife and children in reasonable comfort." If he does not obtain this, he will try to escape from his condition of galling slavery. As a consequence, either the wages will rise, or production shall cease.

It is a matter of singular interest to read in the history of parliamentary debates the eloquent pleadings against state interference in the matter of contracts. For most English

men of fifty years ago, it was a self-evident principle that the state had nothing to do in the matter beyond enforcing the contracts already made. But nobody can be morally bound to enforce an injustice. Therefore, if the State is bound to see that the contract be carried out, it has not only *the right*, but *the duty* to see that it be not fraudulent or contrary to equity. On this point we must quote in full the text of the encyclical: to curtail it would be to obscure a truth of paramount importance.

"Let it be granted, then, that as a *rule workman and employer should make free agreements*, and in particular should freely agree as to wages. Nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that *the remuneration must be enough to support the wage-earner in reasonable and frugal comfort*. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or a contractor will give him no better, *he is the victim of force and injustice.*"¹

The Pope, however, is not partial to excessive interference on the part of the civil power; he far prefers organizations which are more in touch with the people:

"In these and similar questions, however, such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc., in order to supersede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to societies or boards, such as we shall mention presently, or to some other method of safe-guarding the interests of wage-earners; *the state to be asked for approval and protection.*"

PARTICULAR SOCIETIES WITHIN THE STATE.

One of the duties of the State is to approve and protect those private societies which are formed in its bosom. This is a necessary consequence of the organic nature of the commonwealth. Like a physiological body, the body politic

¹ The italics are ours.

must have many organs, each one serving its particular purpose, all harmonized by the vital force.

“Civil society exists for the common good, and therefore is concerned with the interests of all in general, and with individual interests in their due place and proportion. Hence it is called *public* society, because by its means, as St. Thomas of Aquin says, ‘Men communicate with one another in the setting up of a commonwealth.’ But the societies which are formed in the bosom of the State are called *private*, and justly so, because their immediate purpose is the private advantage of the associates.”

After deducing from their respective purposes the difference between a complete and an incomplete society, the Holy Father states a principle which perhaps had never been asserted in so definite and authoritative a manner. The right of association is not created by positive law, it is a derivation from the law of nature.

“Particular societies, then, although they exist within the State, nevertheless *cannot be prohibited by the State absolutely and as such*. For to enter into societies of this kind is the natural right of man; and the State must protect natural rights, not destroy them; and if it forbids its citizens to form associations, it contradicts the very principle of its own existence.” Hence, it was wrong to suppress the guilds in England, under the pretence of their being superstitious foundations; or in France, in order to free the workman from the laws of the various crafts. In both cases, the result has been to compel the workmen to adopt the dark-lantern system, and to surrender themselves to unknown and irresponsible leaders.

Much less has the State the right to suppress those societies which are founded, not only on the law of nature, but also on the divine revealed law. “It is indisputable, on grounds of reason alone, that such associations, being perfectly blameless in their objects, have the sanction of the law of nature. On their religious side, they rightly claim to be responsible to the Church alone.” On receiving such a lesson as this, did Kaiser Wilhelm and President Carnot

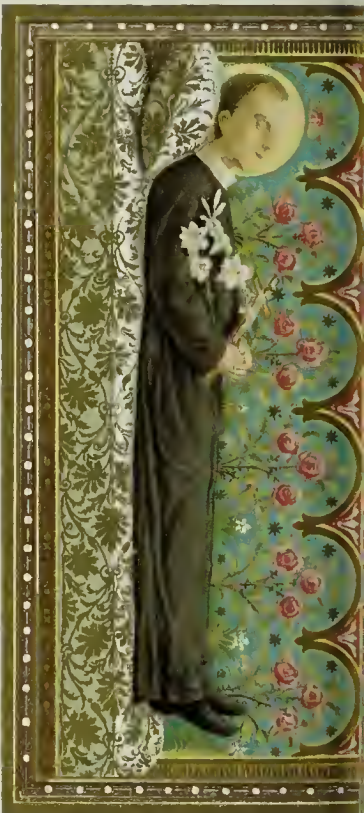
Prayer to obtain some special grace.

O Most Blessed Trinity, I, Thy miserable creature, thank Thee for all the gifts and privileges which Thou didst grant to Saint Gerard, especially for those vlrtnes, with which Thou didst adorn him when on earth, and the glory which Thou dost impart to him in heaven. Accomplish, O Lord, Thy work, for the greater edification of Holy Church: glorify him before men, and through his merits, in union with those of Jesus and Mary, grant me the grace.
.

And thou, my powerful intercessor, who didst always help all who had recourse to thee, pray also for me. Prostrate thyself before the throne of Divine Mercy, and leave it not without being heard. To thee do I confide this important and nrgent affair; graciously take my cause in hand, and let me not end this novena, without having experienced in some way the effects of thy protection — Amen.

3 Pater, Ave, Gloria.

With ecclesiastical approbation.



Nº 1552 1/2

The M.H.W. Co

RECORD OF THE SANCTUARY OF CAPOSELE WHERE DIED AND REPOSES SAINT
GERARD MAJELLA, LAY BROTHER OF THE CONGREGATION OF THE MOST H. REDEEMER.

smite their breasts? We know not, but it is certain that they both thanked the Pope for his encyclical.

Not only must the State beware of oppressing or suppressing lawful associations, but it must carefully abstain from meddling with their organizations and peculiar concerns, "for things move and live by the soul within them, and they may be killed by the grasp of a hand from without."

The Holy Father addresses words of warm congratulation to those Catholics who have devoted all their fortune and all their energy to the creation of societies to better the condition of the wage-earner. "How much this multiplied and earnest activity has benefited the community at large is too well known to require us to dwell upon it. We find in it the grounds of the most cheering hope for the future." These words of sympathy from the august Head of the Church are the more necessary on account of the conspiracy of silence which would ignore the noble achievements of such men as Mr. Harmel when the paltriest efforts of socialists and unbelievers are lauded to the skies. It is the duty of the clergy to second the efforts of those noble laymen who strive so earnestly to heal the wounds inflicted by a heartless industrial system, and to bring religion closer to the heart of the poor. Unless the priest hallows by his presence the councils of Christian workmen, selfish and unprincipled leaders will succeed in deceiving them and estranging them from their natural friends.

The Holy Father shows a decided preference for those associations in which both employers and workingmen meet in friendly intercourse. Such organizations become permanent Courts of Conciliation and Arbitration. Arbitration has become a necessity; for in a society where competition is relentless, struggles are unavoidable. What the clergy can do to put an end to a conflict between Labor and Capital by Arbitration has been shown by such men as Cardinal Manning and Cardinal Moran. But in order that the clergy may accomplish the work of pacification, two things are necessary:

the poor must know and feel that in the breast of the priest beats the heart of a father, and the capitalist must be certain that the minister of God will never degrade his sublime office by courting popularity at the expense of truth and justice.

Let us conclude these incomplete observations with the eloquent words of the Holy Father:

“We have now laid before you, venerable brethren, who are the persons, and what are the means, by which this most difficult question must be solved. Every one must put his hand to the work which falls to his share, and that at once and immediately, lest the evil, which is already so great may by delay become absolutely beyond remedy.”

R. J. HOLAND, S. J.

THE MINISTRY OF CATECHISING.

The Ministry of Catechising by Monseigneur Dupanloup, Bishop of Orleans, Member of the French Academy. 1891. Benziger Bros.

I.

“IT is my profound conviction that the world would be saved if we devoted ourselves to youth. And in no way can we devote ourselves with more pleasure and with more fruit than by means of the catechisms, even those which are most humble and unpretending.”¹

It is a singular fact that, whilst we, who are engaged in the apostolic ministry of teaching, lay most stress upon acquiring those particular methods and that knowledge of the world and of current events which will render our preaching to the people practical and attractive, we bestow ordinarily little attention upon the art of acquiring a systematic knowledge

¹ The ministry of Catechising. Dedicatory Pref. p. xi.

of teaching the children. And yet this art is both extremely important in building up the Church and is perhaps more difficult to acquire than a thorough knowledge of abstract principles in theology. Everything depends on the education of our children. I say everything, because even the material prosperity of our parishes will be in exact proportion to the zeal and devotion with which we tutor the young flock. The old are good or indifferent or bad. We can rarely change their religious dispositions beyond what duty may require from them. But with the right training of the children we establish the firm foundation of future life and activity. The people somehow follow the little ones. They are edified, moved and convinced by that singular attraction which innocence invariably exercises even upon the ill-disposed. Even where there is not the success which would make these effects at once apparent, the efforts of a devoted pastor in behalf of the young inspire the confidence of those who have grown to learn from experience the value of a religious education. We have instances every day where non-Catholics as well as Catholics, touched by the zeal of a priest in procuring sound religious instruction for the young of his flock, generously offer from their means to aid in the material support of such enterprises.¹

But this particular branch of the pastoral ministry is full of practical utility to the priest in his own life. Hence we ought not to leave the responsibility of caring for the children altogether in the hands of the religious teachers of our schools or other reliable persons, no matter how efficient these be. They will always profit by our co-operation which need never have the character of mere supervision, much less of interference. The teachers will only be too

¹ A remarkable case of this kind is just before us. St. Joseph's parish in Newport R. I. has had a magnificent school built for it by the spontaneous munificence of a protestant gentleman who was simply induced thereto by the evident efforts of the parish-priest in behalf of solid education for his flock.

glad to let us help them and we will thus strengthen our own arms in seeming to uphold those of others. We do not insist here at all upon the duty which every apostolic minister has received and freely taken upon himself in his ordination, of feeding the lambs as well as the sheep. There is a self-sustaining power in the energy which is apparently spent upon the direction of the children in the Catechism-classes.

The "Catechism had a very great deal to do with the whole future of my ministry," says Dupanloup in speaking of his teaching whilst a Seminarian in St. Sulpice, "and for my whole sacerdotal life it was a most important and powerful revelation." And again, "in the teaching of an humble Catechism-class there is the whole apostolic ministry. There must be the apostolic fire, perfect devotion, forgetfulness of self, patience, endurance, self-denial; in short there, as everywhere and always, the ministry of souls is always laborious and sorrowful; but, my friend . . . the transformation of these young children is so beautiful, so touching a work, there is such a union of quiet ineffable comforts and cares, that one feels by turns strengthened, both by sorrow and joy."

II.

It is not easy to catechise children. There are certain qualities demanded which nature has not given to man as a rule, although the priest has them more frequently by reason of his special vocation, than the man of the world. They are the qualities of tenderness, the faculty of appreciating little things and to measure their influence upon the imagination and feelings of the child; they consist in a certain simplicity of mind, a joyfulness of disposition and an unyielding patience; they are an ability to take small steps in the development of thought, in being content with little progress at a time, in the power to keep from taking anything for granted when there is question of definition or

fact, and in a consistency of action which extends not only to the treatment of the children but to the treatment of the subject which they are to be taught.

Where these gifts are not natural, they must be acquired if we would do the work of the ministry of catechising with any success. Preparation will accomplish gradually everything. Dupanloup has left whole volumes of unpublished notes in which he carefully prepared each catechetical instruction for the children. It gives him, as he tells us, more labor in each case, than any of his best prepared sermons. And he made use of the notes of other eminent priests who had gained the reputation of being excellent catechists. He had a great love for children, and hence one element which rendered him at once friendly to the little ones was with him from the start. But he found himself lacking in simplicity. He saw in the eyes of the children that his best prepared instructions went over their heads. So he set himself to study simplicity in expression and to give the children one thought at a time and not to advance until they had thoroughly mastered the truth underlying it. And by a familiar way of illustrating occurrences from daily life and of varied kind he succeeded admirably.

Speaking of familiarity in illustration we must be careful not to dispel that air of reverence which should ever surround our instructions in the Catechism classes. Nothing trivial or unbecoming may be said or done, even incidentally in the presence of children, which will not lodge deeply in their hearts and minds. It is a proverb which is essentially true that "without reverence there is no religion." Under this head comes everything like rudeness in reprimanding or the casting of reflection upon the child and its lawful associations, dress, parentage ; also such remarks and signs of approbation as show preference for one rather than another without any ostensible reason of merit.

On the other hand it must not be supposed that reverence is cultivated by devotion. "To make people devout is not

in our power ; and to aim at it is dangerous, as leading in some cases to a sort of reaction against religion altogether, and in others to a sort of excitement which is taken for devotion, but which has no solid foundation.”¹

The fact that devotion instead of constant reverence is made to produce the impression of faith, largely accounts for the falling off of Catholic young men and women, who being reared by good parents and teachers were made to *say* their prayers and *attend* the devotions in the Church, but experienced nothing of that silent influence of religion which dominates every action of a truly devout person and which retains a secret power over the mind and heart amid temptations and misfortunes of every kind. “The fear of the Lord is the beginning of wisdom.”

III.

Much as reverence and a holy fear is to pervade the place where the Catechist reigns, there must be a cheerful aspect of everything which is to serve as a means to inspire this feeling. The child must be made to feel happy in the Catechism-class. Its reverence must be full of affection and the Catechist is the one to draw out this affectionate reverence. The truths of religion are best communicated in the form which befits their association to the beautiful. The Church everywhere engages the senses to attract the mind to the intelligence of the teachings of faith. This is applicable especially to the young and uneducated. Hence the system of beautifully illustrated Catechisms for children recently introduced in France is as successful as the practice of instructing the savage tribes in Africa by means of large colored drawings.²

¹ Manual of Instructions in Christian Doctrine. p. x. St. Anselm's Soc for the diffusion of good books. London.

² Catéchisme, à l'usage du diocèse d'Aix, illustré de 264 gravures, imprimé par ordre de Mgr. l'archevêque d'Aix, Arles et Embrun. In-18 de 272 pages. Au petit Séminaire d'Aix, 1890.

"It is not a dry science which we have to give to these children ; we must open their hearts to all that is good, true, pure, tender, pious ; we must make them know and love the supreme goodness, beauty, and truth of God ; and for this we must reach their soul, we must reach their heart.—It is a delicate work ; for though they give their heart readily, quite as readily do they withhold it. . . . Therefore, my dear friend, this school in which they are to learn to love our Lord must be made dear and attractive to them ; they must be made to love this Catechism, to be attached to it by the charm they find in it, by the happiness which they enjoy.—In short, they must be made to feel that the happiest time of their childhood was the time when they went to the Catechism, where they made their first Communion, and where they loved God ; and that the purest joys of their life have come from religion."¹

Whoever gives the instructions will be successful in proportion as he can put the children in this happy confident humor which causes them to listen to him and to wish to see him again. But the place also has to be such as to offer a welcome to the little ones. A dingy basement or the dark end of the Church have a chilling effect upon the sensitive nature of the child. Let there be light, a cheerful warmth through open windows in the Summer or in the cold season from a well kept fire, bright pictures chosen from Scripture subjects, clean white or pleasantly colored walls, comfortable benches, and plenty of room to accommodate all the children and to seat them in a way which will allow them to see and hear the priest at all times.

The language of the Catechist need be simple, but it must also be audible and distinct.

To facilitate the keeping of order, everything must be planned beforehand ; the heads of benches appointed as custodians ; questionings and examinations, rewards and punishments, all require definite and consistent attention.

¹ Dupanloup. A last Recollection Lett. III.

IV.

The worth of Religious Instruction depends on its practical character. Illustration and story will tend to make a truth intelligible, but their further object is in this case to teach the child a duty of virtue, or to warn it from vice. In order to do this the example or story which serves as illustration must avoid what to the child is unreal or distant. A fact of history or from the lives of the saints often bewilders the child and loses its point of a practical lesson if we cannot adapt it to the circumstances under which the child has learnt to view things or else omit such elements as would divert its attention by the novelty of circumstances which can no longer be realized.

In our instructions we must of course consider the age of the children. Those of different capacity cannot be taught successfully at the same time. It is well therefore to separate those that have not yet the full use of their reason from those who are between the ages of 6 or 7 and 10 or 12 who can make their confession, and these again from the children who are preparing for the sacraments of first Holy Communion and Confirmation.

It would carry us too far, at present to dwell on the particular methods to be employed in each of these cases. One thing however which is important, especially with the younger portion of our children, is repetition. Certain truths might be recalled to their minds in almost every class hour. Such are the enormity of sin, the all-seeing eye of God, the danger of bad companions, etc., etc. These thoughts lay hold upon the child's mind in various ways and find their application in its daily life, which is after all the principal object of our instruction.

Would that we could sufficiently impress the importance in the priestly and pastoral life of this work of Catechising. The superintendence and instructing of classes for first Confession, Holy Communion and Confirmation is not a sufficient

fulfilment of Our Lord's purpose shown when He asked St. Peter "Dost thou love me? Feed my lambs." He who is careless about it is a hireling in God's eyes, whatever men may think or say. With us especially, who live amid non-Catholic surroundings, who have to support and manage our own schools, a double and more decided interest calls for our activity in catechising. We must know about our schools, and what the work is which we exact from our teachers and how far it carries us in the parochial-Church work. This knowledge cannot be obtained by the building of a house and the hiring of teachers and the preaching of sermons. The belt is off the wheels, when the pastor is away from the children; and the steam is wasted and the machinery may work but produces no adequate results. "As regards our schools," remarks a writer concerning England, which holds equally good for us also, "as regards our schools, religious instruction and training is the one object for which they are kept up. Why should we bestow so much care and pains in raising and maintaining schools and making them efficient, when all this labor and anxiety might be saved by the children going to some of the numerous schools already existing, and most anxious to receive them?—but for this sole reason, that in these our children would not learn their religion, and that despite of their parents being Catholics, they would grow up anything but practical Catholics themselves. *Nothing, then, in the school can be of higher consequence than that for which the school itself exists.*"¹ That one thing of the highest consequence has been solemnly, directly and separately committed to the special care of the Pastors of souls in the words which our Lord addressed to St. Peter. "Pasce oves. Pasce agnos."

¹ Manual of Instr. l. c.

A LEGEND OF OUR LADY.

Pictoribus atque poëtis
 Quidlibet audendi semper fuit æqua potestas.
 Scimus, et hanc veniam petimusque damusque vicissim.

Mindful of the Horatian concession, and limiting ourselves according to the spirit of that concession:

Sed non ut placidis coëant immitia, non ut
 Serpentes avibus gementur, tigribus agni,

we have ventured to give in poetic form a picture of the espousals of our Lady and St. Joseph which does not harmonize with that legendary description consecrated by much tradition and crystallized into a set and enduring form by poet and painter. The tradition, if not convincing, is certainly very respectable; and we feel that we have need of the Horatian sanction in venturing to run counter to it. The Abbé Orsini gives the following account of the legend. "An ancient tradition, inserted in the Proto-gospel of St. James and mentioned by St. Jerome, relates that the candidates, after having invoked HIM, who *decides lots*, left each his own almond-tree rod in the temple in the evening, and that next day the dry and withered branch of Joseph, son of Jacob, son of Mathan, was found green, and blossomed like that which had of old secured the priesthood to the Aaronites." A more detailed account is given in the work *De Nativitate sanctæ Mariæ*, ascribed to St. Jerome, but considered by the learned as apocryphal. Here the prophecy of Isaias—*Egredietur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini etc.*—seems to have suggested the beautiful addition of a dove descending from heaven and resting on the top of the rod.¹

¹ Et cunctis quidem orationi incumbenibus, pontifex ad consulendum Deum, ex more accessit Nec mora cunctis audientibus, de oraculo, et de propitiatorio loco, vox facta est secundum Isaïæ vaticinium, requirendum esse cui virgo illa commen-

This legend, with more or less alterations in the details, has the sanction of other authority than this work of questionable authenticity. St. Gregory of Nyssa,¹ the Protogospel of St. James, St. Epiphanius² St. Antoninus, Ludolphus in his *Vita Christi*, and others ancient and modern are quoted in connection with it. Gottfried of Viterbo sings:

Sorte ferente Dei, signum fit ab æthere cœli,
In scapulis Joseph tunc alba columba resedit;
Hanc et ei sponsam stans synagoga dedit.

The legend is certainly a very beautiful one, and lends itself readily to the genius of poet and painter.³

Passing over the poetry, we may allude here to the common form of the painting in which our Lady and St. Joseph are represented standing before the Priest, who is joining their hands, while the flowering rod of St. Joseph invites the approach of the dove. More common still is, of course, the image of St. Joseph bearing in his hand the blossoming rod.

Such is the great and beautiful legend from which, following Abbé Gerbet, we have ventured to depart *in toto*.⁴ If the Horatian permission be not invoked here as an apology, perhaps a sufficient excuse would be found in the decided beauty of his description, and the desire to take it from its

dari et desponsari deberet. Liqueat enim Isaiam dicere: egredietur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini: spiritus sapientiæ et intellectus: spiritus consilii et fortitudinis: spiritus scientiæ et pietatis: et replebit eum spiritus timoris Domini (Isa. xi 1, seqq.) . . . Proditus est itaque Joseph. Cum enim virgam suam attulisset, et in cacumine ejus columba de cœlo veniens consedisset, liquido omnibus patuit ei Virginein desponsandam fore.—Capp. viii and ix.

¹ In orat. de s. Christi Nativitate.

² Hæres. 78 n. 8.

³ A charming use is made of it in *De Beata Maria Virgine Carmina* etc., auct. Frat. Bapt. Mantuano, Ord. Carmelit. We resist the temptation to quote.

⁴ Whatever may have been the real circumstances of the election of St. Joseph as the spouse of Our Lady, we are "informed by the Fathers that Joseph was chosen by lot and by the express manifestation of the divine will."—*Gospel of the Nativity of Mary* ch. 7; *Proto-gosp. St. James*, ch. 8; St. Hier., *Dam.*, l. iv, ch. 5; St. Greg. Naz., *hom. de St. Nat.*; Niceph. b. ii, ch. 7, are referred to by Abbé Orsini.

context of poetic prose and frame it as a well-defined and complete picture, in appropriate metre. The writer thinks that more attention might be enlisted towards its lessons, if presented in this form. The great lesson of the espousal of our Lady is surely the grandeur of religious virginity : and yet this lesson is not so very prominently brought out in the legend.

The pictures, too, are sometimes at fault in representing St. Joseph as a very aged man—a solecism against which all the tradition of Jewish law and custom protests.¹ We have preferred, therefore, to picture him as a man whose age should rather indicate the turning of the prime of life, and point to a manhood sufficiently advanced, but withal sufficiently conserved to prove a natural and able protection to our Lady's modesty and defencelessness. With regard to the Agabus of our story, it is said that he afterwards became a Christian.

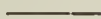
“ The history of Mount Carmel states that, at the sight of this prodigy² which annihilated his hopes, a young and wealthy patrician, belonging to one of the most powerful families of Judea, broke his rod in pieces, with every token of despair, and hastened to shut himself up in one of the caves of Carmel with the disciples of Elias. (This young candidate for the Virgin's hand, who was named Agabus, afterwards became a Christian, it is said, and was famous for his sanctity.”—See *Histoire de Carmel*, ch. xii.”)³

¹ The Proto-gospel of St. James, ch. 2, and the Gospel of the Nativity of Mary ch. 8 (books whose contents have been, for the most part, approved of, even by the Fathers of the Church), merely say that he was already old. St. Epiphanius gives eighty years to Joseph at the time of his marriage, Father Pezron fifty, and *l'Histoire divine de la Vierge*, by Marie d'Agréda, thirty-three. The supposition of St. Epiphanius will not bear examination; it is, moreover, solemnly refuted by the Hebrew law, which forbids the union of a young woman and an old man, and places it in the most disgraceful category. (Basn. l. vii, ch. 21.) *Hist. des Institutions de Moïse*. Neither the priest, nor Joseph would have done that which was condemned by the law. The age given by Marie d'Agréda to Joseph does not agree with the opinion of the Fathers; there remains but that of Father Pezron, which is altogether the most probable.—Life of the Blessed Virgin Mary, by Abbé Orsini.

² i. e. the blossoming of Joseph's rod.

³ Abbé Orsini, ch. vii.

ESPOUSALS OF OUR LADY.



Who shall sing Our Lady's praise?

Who shall tell her endless glory?

Surely childhood's sinless days,

Or the head grown hoary

Like to Simeon's, serving still

In the Master's Temple till

God shall all his yearning fill!—

Let *me*—tell a story!

Once in Juda's poverished land,—

Land of old all fair and sunny,

When the Sceptre of Command

Saw but milk and honey—

Dwelt a princess wondrous fair,

Yet whose heart could only care

For a wealth of virtue rare,

Not rich patrimony!

Poor she was in gifts of earth;

Gold nor jewels ever telling

That the worth of royal birth

In her heart was swelling!

But her virtues like a star

Whose calm beauty nought could mar,

Shone o'er Israel afar

From her Temple-dwelling.

So from all the city wide,

With the richest presents laden,

Suitors came to seek a bride

In that lowly maiden!

Came with pride of state and birth,

Came with all that mother Earth

Hath of beauty or of worth

Hearts of men to gladden!

See them in the Temple throng :
Wealth shall proffer all its treasure,
Pride shall plead in accents strong,
Love shall fill the measure.
Stands the maiden modestly
While each suitor makes his plea :
Then the High Priest—" Which shall be
Choice of thy free pleasure ? "

Which of them should be her choice ?
Now at last the hush is broken—
But her tender girlish voice
Asks for surer token !
" Solve the riddle—what, think ye,
Should my fairest glory be ?
He is dearest spouse to me
That shall best have spoken ! "

Quoth the first with pensive pause ;
" 'Tis thy silken veil concealing
Beauties rarer still because
Shy of their revealing ! "
Silence greets his flattering plea ;
Then the maiden modestly—
" Other must the token be
To my heart appealing ! "

Heli speaketh (Nadab's son,
Richest treasure he possesses) :
" Silks and satins she shall don
Whom my heart caresses :
Gold and silver she shall wear,
Emeralds and rubies rare,
Yea, what treasures yet more fair
Earth or sea confesses ! "

Blessed be the God above!

Wealth or station cannot claim it :

Loftier than earthly love

Still must name it.

Purer yet must be the eye,

Holier heart must make reply :

Answer to her query high,

Who shall frame it ?

One there was whose heart from youth

Sought foraye as highest merit

Treasurings which simple Truth

Can alone inherit.

So his clearer vision saw

In their speech a lurking flaw—

For he read the lettered Law

But to learn its spirit !

Then said Agabus—"To me,

"Fairest ornament of woman

Is her gentle modesty

More divine than human !"

Lesser good he cannot say

Who would best the Law obey,

Nor leave weightier things to pay

Tithes of mint and cummin !

See the crowd with bated breath—

"Sooth," they whisper, "he divineth

Well the riddle ; now what saith

Mary ?" Lo ! she signeth

That the answer is not known :

Then must Heaven the secret own,

That high Heaven which alone

Purest gold refineth !

Now at last the impatient crowd
Sees her mock at their endeavor :
“ Israel’s shame,” they murmur loud,
“ Be to her who never
Hopes for blessed seed to be
Israel’s golden prophecy,
David’s son o’er Juda free
Reigning high forever !”

But she answered not a word
Save the whisper—“ He abideth,
Who my dearest wish hath heard ;
Yea, the Lord provideth !”
Suddenly, from out the throng,—
‘ Sooth, ye do the maiden wrong :
Wealth nor lands to me belong,
But the Lord decideth !”

Spoke a man whose royal mold
Mocked his humble outer seeming :
Silver hiding midst the gold
O’er his forehead streaming
Showed what strength and majesty
Can with added years agree :
Strength with wisdom—this should be
Worth our best esteeming !

Joseph then, the carpenter,
Who in prayer with God hath striven,
Reads the riddle unto her
Which the maid hath given !
“ Lo, I speak a mystery,
For the dearest thing to thee
Is thy blest Virginity,
Chosen child of Heaven !”

Blessed be the God above !

Wealth or station hath not named it ;

Higher than an earthly love

Now hath claimed it !

Gloried shame of Israel,

Blessèd word that broke the spell,

Blessèd lips that framed it !

Blest the bosom where it fell ;

If we give with patient heart

Unto God our poor endeavor,

Though earth's shame should be our part,•

God can fail us never !

Lo! within the VIRGIN'S breast

Shall the Great Messiah rest

In whom all the earth is blest

Forever and forever !

HUGH T. HENRY.

IRREGULARITAS EX HÆRESI.

Respectu habito ad varias decisiones a Congregationibus Cardinalium recens emanatas relate ad hanc irregularitatem, nec non ad divergentes Doctorum hac super re opiniones, non inopportuno videtur, succincte quædam notare quoad ejus existentiam, extensionem ac cessationem.

I. Hæreticos, sive in hæresi baptizati fuerint sive a catholica religione ad eam defecerint, esse irregulares, clare in Jure est expressum et est communis sententia Canonistarum.¹ Ex jure can. præter plura capita ex Decreto (cap. Presbyteros Dist. 50; cap. Saluberrimum 1. qu. 7. etc.) allegantur

¹ Cf. *Reiffenstuel*. Decretal lib. V. tit. 7. n. 255, *Grandclaupe* h. t. pag. 325. *Collet* ap. Migne *Curs. theol. compl.* Vol. XVI. pag. 315 ; *Suarez*: De irregular. disp. 43. Sect. I.—III.

ex Decretal. cap. Quicumque 2. §. 2. et cap. Statutum 15. in 6. (V. 2.). In hoc Bonifacius VIII. ad normam suorum Deceſſorum decrevit, “ne hæretici, credentes, receptatores, defensores et fautores eorum, ipsorumque filii usque ad secundam generationem ad aliquod beneficium seu *publicum officium* admittantur, quod si secus factum fuerit, sit irritum et inane. Primum et secundum gradum” (ait) “per paternam lineam comprehendere declaramus; per maternam vero ad primum duntaxat hoc volumus extendi. Hoc sane de filiis et nepotibus hæreticorum, credentium et aliorum hujusmodi, qui tales esse vel tales etiam deceſſisse probantur, intelligendum esse videtur, non autem illorum, quos emendatos esse constiterit et reincorporatos Ecclesiæ unitati.”—Cum sub *publico officio* juxta veriore et communiter receptam doctrinam¹ etiam susceptio et exercitium Ordinum intelligenda sit, similiter ac sub suspensione ab officio comprehenditur suspensio ab ordine, ex cit. cap. sequitur, irregulares esse: 1. hæreticos, eorumque credentes, receptatores, fautores.² 2. horum omnium descendentes et quidem *patris* hæretici, fautoris hæreticorum etc., filii et nepotes, *matris* vero hæreticæ filii tantum, modo et usquedum parentes resp. avi eorum in hæresi permaneant et ipsi nati sunt, postquam illi in hæresin lapsi sunt, ut docet S. Alph.³ cum aliis. Ratio hujus irregularitatis est, quia hæresis, qua crimen læsæ majestatis divinæ, infamia notatur, ideoque supponitur, hæresin esse notoriam aut notorietate facti per famam publicam eo ut ita evidens sit majori parti viciniæ vel collegii, ut nulla possit tergiversatione celari, aut notorietate juris ex confessione in judicio vel ex sententia judicis.⁴ Hac de causa infamia parentum redundat etiam in filios, non ita, ut etiam hi sint

¹ *Suarez* Sect. II. n. 5., *Reiffenstuel* n. 269. *Sanchez*: de præc. dec. lib. II. cap. 25. n. 7.

² Credentes, receptatores, defensores et fautores hæreticorum fiunt ipso jure infames (ergo et irregulares), si satisfacere contempserint *intra annum*. Cap. 13. Excommunicamus. § 5. (V. 7).

³ Lib. vii. n. 363. cfr. Ben. xiv. de Syn dioc. xiii. c. 24.

⁴ S. Alph. l. c.

infames, “sed ad detestationem et odium hæreticæ pravitatis exprimendam,” ut advertit Aichner,¹ et quidem in paterna linea usque ad secundum, in materna usque ad primum tantum gradum, quia, ut dicit Suarez,² filius magis videtur patrem præsentare vel imitari, quam matrem.

Hæc quoad hæresin notoriam certa sunt de jure communi.

II. Quoad hæreticos occultos i. e. non notorios in sensu exposito Doctores in sententias sibi oppositas abeunt. Certum quidem est, filios eorum non esse irregulares; at ipsos hæreticos, esse irregulares, *aliqui negant*, ut Salmant;³ quia jura, quæ irregularem hæreticum videntur facere, loquuntur de publico, ideo diriguntur ad Pastores et Prælatos, ne eos ad Ordines admittant. Huic opinioni accedit etiam Layman⁴ cum Sayro, Henriquez, Avila; Castropalaus⁵ eam dicit *valde probabilem*, Reiffenstuel l. c. *non improbabilem*, Lehmkühl⁶ pro ea allegat etiam Tamburinum et ipsum S. Alphonsum, sed hunc immerito, nam de quæstione hac qua tali non agit, immo potius pro contraria videtur stare, cum⁷ Episcopis vindicet facultatem dispensandi in irregularitate ex hæresi occulta. Et hæc sententia quæ *affirmat*, etiam hæreticos occultos esse irregulares (modo hæresin externaverint), communior est et probabilior. Reiffenstuel l. c. dicit, probabilius et juri conformius esse, etiam occultos hæreticos, Receptatores, defensores etc., irregulares esse, tum quia jura universaliter ita loquuntur, tum quia Clemens VII. Inquisitoribus concessit facultatem dispensandi in irregularitate ob hæresin occultam.” Sanchez⁸ addit: quia ex communi sententia hæc irregularitas non cessat post publicam hæretici emendationem, dum irregularitas orta ex infamia

¹ Comp. jur. eccl. ed. 6. pag. 212. 8.

² L. c. Sect. III. n. 1.

³ Tom. I. tr. 10. cap. 8. n. 79.

⁴ Theol. mor. Lib. I. tr. 5. Pars V. cap. 4. n. 12.

⁵ Pars sexta. Punctum xix. §. 1. n. 2.

⁶ Vol. ii. n. 1011.

⁷ Lib. vii. n. 76.

⁸ L. c. n. 2.

tantum per illam semper cessat; ergo, concludit, hæc irregularitas (ex hæresi) non oritur ex infamia tantum. Huic opinioni subscribunt Collet l. c. Aertnys, qui lib. VII. n. 173 ad finem revocat, quod prius in contrarium docuit: Kenrick, ¹ Grandclaude l. c. aliique. Ergo res dubia est, an ob hæresin occultam irregularitas incurratur. ² Et cum agitur de dubio juris, nemo stricte loquendo in casu occurrente tenetur se habere tanquam irregularem. ³—At si quis ob reverentiam Ordinum velit pro quiete conscientiae dispensationem obtinere, ex doctrina S. Alphonsi supra citata Episcopus posset eum dispensare, et quidem vi facultatis in cap. Liceat a Conc. Trid. Sess. 24 ei concessæ, quæ quidem quoad absolutionem hæresis occultæ, non autem quoad dispensationem ab irregularitate propter eam incursa per subsequentem Bullam Cœnæ eis est ablata, uti fuse defendit Sanchez. ⁴ aliique. At contradicunt alii. Cfr. Grandclaude l. c. Huic sententiæ adhæsit etiam S. Congr. Conc. in Cremonen. 4. Dec. 1632, in qua inhærens declarationibus alias factis re-scripsit, Episcopos vigore cap. 6. Liceat Sess. 24. de reform. non posse absolvere nec *dispensare* in casu hæresis neque in aliis nova lege post Concilium Sedi Apostolicæ reservatis. ⁵ Id confirmavit 18. Julii 1796. ⁶—Sed quidquid sit quoad hanc facultatem ex Tridentino derivatam, tamen ex alio principio Episcopis hæc facultas vindicari potest. Scilicet doctrina communis est, Episcopos posse dispensare ex potestate quasi ordinaria, si dubium est, an casus indigeat dispensatione. ⁷—Regulares ex suis privilegiis certe id possunt in casu exposito. ⁸ Cœterum quæstio pro Episcopis Statuum fœderatorum est mere theoretica, cum eis indubie hæc facultas competat ex formula I. n. 2.

¹ Tr. 22. n. 118.

² Marc. Inst. moral. Alphons. n. 1945.

³ S. Alph. vii. n. 346.

⁴ L. c. n. 16 et seq. Item Castropalaus. l. c. §. 4. n. 4.

⁵ Thesaur. Resol. S. C. C. tom. 64. Pars ii. pag. 123.

⁶ Ib. pag. 129.

⁷ S. Alph. I. n. 192 et alibi.

⁸ S. Alph. vii. 355. 363.

III. Quum ex dictis irregularitas ex hæresi probabiliter nonnisi ob infamiam cum ea conjunctam incuratur, sequi videtur, eam minime existere in locis, ubi hæretici non censentur infames esse. Ita revera plurimi docuerunt, et allegantur pro hæc sententia ex antiquioribus Layman, Pirhing, Engel, Bonacina aliique Collet l. c. dicit: "In Gallia hæretici, Calvinistæ etc., non habentur pro irregularibus, unde cum ab errore conversi, absolutionem receperunt, possunt absque dispensatione ordinari." Idem testatur Craisson: Man. n. 1809 ex Theologia Tolosana, et Kenrick ¹ etiam de Germania. Schmalzgrueber ² ita scribit: "In Germania et aliis provinciis septemtrionalibus Episcopi ex hæresi conversos ad fidem catholicam et ab ea absolutos, si cetera digni sunt, ordinare solent absque ulla dispensatione, quia tales neque in foro civili a publicis dignitatibus et officiis excluduntur." Hæretici enim per varia pacta cum principibus catholicis, præsertim per pacem Westphalicam æqualia jura cum catholicis acquisierunt, et hæresis non amplius considerabatur ceu crimen infame.—Porro quoad hanc irregularitatem Auctores passim ita judicant de omnibus regionibus, in quibus hæretici cum catholicis commixti vivunt et impune grassatur hæresens.³ Relate ad irregularitatem hæreticorum filiorum Grandclaude l. c. asserit: "Ex praxi universali hæc irregularitas non amplius remanet." Unde Lehmkühl ⁴ concludit: consuetudinem a Laymanni († 1635) temporibus usque ad nostra servatam practicum dubium in rigore non admittere, excipit tamen ⁵ neo-protestantes, quos veteres catholicos vocant.

E contra jam Reiffenstuel ⁶ disserte impugnavit opinionem, quæ tenet in Germania hæreticos conversos et filios hæreti-

¹ Theol. mor. tr. 22. n. 118.

² Lib. V. tit. 7. n. 108.

³ Konings n. 1773.

⁴ n. 1011.

⁵ n. 1029.

⁶ l. c. n. 273 seq.

corum immunes esse ab irregularitate. Pacta enim ait principum catholicorum cum hæreticis et præcipue pacem Westphalicam S. Sedes et signanter Innocent. X. in Const. *Zole domus Dei* 20. Nov. 1648 omnino reprobavit et nullius valoris esse declaravit, proinde sequitur, id quod principes pro suo foro constituerint, nullam vim posse habere in leges ecclesiasticas; quod dein consuetudinem attinet, eam universalem esse in Germania negata, addens, sicubi existat, probandum adhuc esse eam legitime existere, "quod tamen (addit) difficillimum erit;" concedit tamen, talem consuetudinem, utpote contra legem humanam, oriri eique derogare posse. Ceterum etiam Pichler¹ de suo tempore testatur, nonnumquam dispensationem Romanam fuisse petitam, addens: "quod potius ad melius esse, quam ex necessitate fieri, existimo."

Nuper vero Canonicus Fuldensis *Braun*, egregius Canonista Germanus in periodico: *Vering's: Archiv für kath. Kirchenrecht*² ex iudicio Episcopi Aichner l. c. probavit, irregularitatem hanc in Germania, Gallia etc., nequaquam cessasse titulo consuetudinis contrariæ, sed adhucdum perdurare, eo quod neque de existentia talis consuetudinis neque de ejus legitimitate satis constet.

Pariter plura Concilia Provincialia et Responsa S. Officii in hoc sensu deciderunt.

In Conc. Prov. *Westmonasteriensi* I. a. 1852. Decr. XXI.³ ita habetur: "De clericorum promotione et ordinatione, quæ sequuntur sedulo observari *præcipimus*. " *Et additur sub. 2.*" Cum vero inter ordinandos sæpe inveniantur, qui ab hæresi conversi, vel parentibus conversis nati aut etiam alias ob causas irregularitatem contraxerint, hac de re diligenter inquirat Episcopus, ut si quis forte ex promovendis tali macula reperiatur notatus, ante ordinationem ab ea liberetur." Porro

¹ Lib. V. tit. 7. n. 5.

² Vol. 45. pag. 3. et seq.

³ Collect. Lacens. Tom. III. p. 935.

Conc. Prov. *Remense* a. 1857. cap. 10. §. 1.¹ inter causas, ex quibus oriuntur Irregularitates ex delicto habet II. hæresin et apostasiam a fide; addens: "Item irregularitati subjacent hæreticorum credentes, receptatores et fautores ipsorumque filii usque ad secundam generationem ratione hæresis patris, et usque ad primam ratione hæresis matris, nisi parentes ante mortem hæresin abjuraverint." In fine capituli autem urget quoad dispensationes, ut conformiter ad præscripta juris fiant, nihil commemorans de consuetudine contra jus.—

Postmodum *S. Officium* ad *Episc. Harlemen.*, qui volebat consuetudinem abolere, die 9. Julii 1884 mittebat decretum in *Posen* de 25. Julii 1866 hujus tenoris: "filios hæreticorum, qui in hæresi persistunt et mortui sunt, esse irregulares, etiam in Germania aliisque in locis, ubi impune grassantur hæreses; quoad præteritum autem esse acquiescendum."²—Demum idem *S. Officium*, facta Sanctissimo relatione, *Episcopis Germaniæ* Fuldæ congregatis die 14. Dec. 1890 respondit, ³ hæreticos eorumque descendentes ibidem subjacere irregularitati juris communis ac indigere dispensatione, ut ad tonsuram et ordines promoveantur.

Hisce expositis judicium de consuetudine contraria, sicubi existere putatur, sapientibus et præ reliquis Episcopis iisque quorum interest, relinquo. Pro illa forsitan militare potest, quod decisiones sint tantum particulares et de abolitione consuetudinum in eis ne verbum quidem occurrat. Attamen hoc concedendum omnino erit, mentem *S. Congregationis Cardinalium* esse, ut ubicumque hæreticis conversis eorumque discendentibus, si ad ordinationem accedunt, dispensatio concedatur, eamque etiam ea de causa ubique esse consulendam, ut detestatio hæresis semper habeatur præ oculis et indifferentiæ religiosæ quam maxime præcaveatur.

IV. *Quomodo tollitur hæc irregularitas?*—Repono brevi:

¹ Coll. *Lacens* Tom. IV. p. 218, 219.

² *Lehmkuhl* n. 1011. *Zitelli* app. jus. eccl. p. 349.

³ Responsum additum est in *Analectis*.

1. Numquam cessat per emendationem aut loci mutationem.¹

2. Irregularitas ex iudicis sententia, crimen hæresis declaratoria, cessat, si per aliam sententiam prior illa revocatur.²

3. Irregularitas, quæ venit ex crimine parentum, tollitur per ingressum in religionem. Ita S. Alph.³ cum Salm. et Cornejo.

4. Omnis irregularitas ex hæresi tollitur ex dispensatione Summi Pontificis. Ex facultate delegata dispensare possunt :

a) Episcopi et Vicarii apostolici, qui habent formulam primam S. Congr. de Prop. Fide. vi cuius n. 2. eis competit facultas dispensandi in quibuscumque irregularitatibus, non autem Episcopi Germaniæ vi formulæ tertiæ eis concessæ ; possunt tamen hi nunc dispensare in hac irregularitate ex facultate eis a Summo Pontifice ad quinquennium die 5. Dec. 1890 concessa.

b) Regulares, communicationem privilegiorum habentes, de quibus conferri potest S. Alph. l. c. et præsertim Bordonus: Opera juridico-regularia et moralia. Lugduni 1665. vol. II. Resolut. 11. n. 10. 11. 16. 42-51.

5. Episcopus vel Superior conscius irregularitatis, in qua dispensare et dispensationis causam habere præsumi potest, si admittit talem ad ordines suscipiendos, censendus est dispensasse, quia non debet præsumi voluisse peccare.⁴

Denique noto, dicta de hæreticis conversis deque descendentes hæreticorum minime applicari posse de conversis ex gentilismo vel iudaismo, neque de eorum descendentes, qui non sunt irregulares, nisi forsitan qua neophyti ante probationem ad arbitrium Episcopi factam.⁵

JOS. PUTZER, C. SS. R.

¹ Lehmkuhl n. 1011. 1028. Suarez Disp. 48. Sect. II. n. 5.

² S. Alph. vii. 363.

³ ib.

⁴ La Croix lib. vii. n. 463. Castropalaus Pars vi. Punctum vii. n. 18.

⁵ Bened. xiv. de syn. diœc. lib. xii. c. 4-6.

THE CHURCH AND THE IRISH LANGUAGE.

Geschichte der Katholischen Kirche in Irland. A. Bellesheim. Vol's. I, II, III.—1890 & '91.

THE recent discussions concerning nationalism in the Church have called forth various expressions in regard to the value of a people's language as a practical factor in religion. It must be quite apparent to the unprejudiced observer of public movements that the difficulties arising from the migration of a considerable number of persons into lands which have settled customs, laws and a common language as the recognized medium of general communication, cannot be removed by radical measures or at once. In the matter of patriotism people are apt to exaggerate their claims, which rest much more upon feelings than upon reasons. Where actual war does not determine the predominance of one claim over the other the question is usually and probably best resolved by the Darwinian process, that is, "survival of the fittest" with proper regard to "*natural* selection" which latter somewhat hastens a process otherwise slow. That the latter process is endorsed by Catholic authority—so far as Catholic authority can be said to endorse anything of the kind—has been lately demonstrated by the manner in which Leo XIII received the much talked-of Cahensly-memorial.

However in speaking here of the Irish language we are not concerned with this particular aspect of the question. The people who still use that language happily do not make it a bone of contention with ecclesiastical superiors. They have learnt, through times of dire persecution, to forego many of the privileges connected with their faith and not to hesitate in accepting the sure blessings of the Catholic Church on account of the unfamiliar language in which

they may accidentally reach them. In this sense it is perfectly true that the faith of Ireland's people was long ago merged with their nationality, and that the martyrdom suffered by their ancestors for generations past gave to their patriotism a sacred character.¹

Of late years efforts have been made, not altogether unsuccessfully it seems, to alienate the Irish people from their attachment to the Catholic Church by persuading them that Rome is hostile to their national aspirations and interests. One phase of this anti-catholic movement is the attempt to show that the Roman authorities, centuries ago, sought to weaken the national consciousness of the Irish race by suppressing its mother-tongue.² Thus the odium which evidently belongs to the proselytizing efforts of Protestant England during more than two centuries is shifted upon the Church who, when Ireland was in chains and hunted down and deprived of the rights of common humanity, stood like a careful mother beside her wounded child, guarding as far as lay in her power its temporal as well as

¹ "The fire of persecution," says Myles O'Reilly, "surely but slowly fused into a common nationality all Irish Catholics of the various races which had so long remained separated. . . . Out of the furnace of persecution there arose a new nationality for Ireland, composed of Irish Catholics." *Memoirs of the Irish Martyrs*. Pref. p. 7.

² Thus a non-catholic writer in the *Independent* (April 6th of the present year), speaking of Keating's lately published "Three Shafts of Death" in the Irish language, says: "Every Roman Catholic dignitary in Ireland has cause to blush crimson with shame as soon as his eyes rest on this volume, for it tells its plain tale of Vatican aversion to everything in the shape of Irish nationalism. . . . The way the spiritual wants of the Irish-speaking population of Ireland have been neglected by the Roman Catholic Church is one of the most shocking things in the history of modern Christianity." The writer then gives what he considers proof of the "neglect or rather disdain of the Irish language" which the Catholic authorities have always shown towards a tongue possessing a most unique and interesting literature.

In a later issue of the same paper (July 2) we have a similar tirade stating that the Roman Catholic Church "desired the extinction of the language the people of Ireland had spoken for thousands of years;" and that "the Vatican had long before (1676) wished for its extinction."

its eternal interests. Not only has the Church done nothing at any time to prejudice the cultivation of the Irish language but she has largely contributed to its preservation. This is no cant or national vanity but the plainest evidence of historical fact. And in saying it we do not take into account merely the zeal of men of science among the Catholic Clergy and laity, who, especially in late years, have done so much to edit and interpret the literary monuments of the ancient Gaelic tongue in order to preserve the hallowed language for posterity—but we speak here mainly of the Irish speech preserved, as a living element, among the people and that largely through the fostering care of the ecclesiastical authorities who maintained its use among the clergy in church and school under the most adverse opposition of religious and national bigotry, whose abettors saw in the preservation of the Irish tongue one of the strongholds of the Irish faith, which was the faith of the Catholic Church. No reader of Irish history need be reminded of how the policy of anti-catholic England has moved for more than two and a half centuries upon the lines of a system of education, the object of which was to undo slowly but surely both the religious and the national autonomy of the Irish people. The pronounced sentiment of the protestant rulers was, for a long time, to deprive their victims of any means of education; and the motto which characterized the political wisdom of England's warfare against Ireland was up to our own generation: To make Irishmen slaves we must first make them ignorant.¹

¹ Edmund Burke, probably the first political philosopher in his day, whose honesty has never been questioned by any of his countrymen, writes to Sir Hercules Langrishe, Bart. M. P. (1792) in reference to this policy: "The declared object of the Penal Laws was to reduce the Catholic people of Ireland to a miserable populace without property, without estimation, without education. . . . The Penal code was a complete system, full of coherence and consistency, well digested in all its parts. It was a machine of wise and elaborate contrivances and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted

From the time of the English invasion in 1172 to the first relaxation of the Penal Code in 1778 the educational interests of Ireland were subject to various hostile and more or less destructive influences. Even after the partial repeal of the Penal Code in 1793 we find still the law which forbids Catholics to teach school, unless they took the oath ¹ by which they practically abjured both their religious and national independence.

According to a report of Archbishop Mathews of Dublin to the Propaganda, made in 1623, Catholics were not only forbidden to teach either in public or in private, but, to use his own words, "every means by which Catholic youth could receive an education have been shut off, and heavy fines and vigorous prosecution make it impossible for Catholic teachers to remain in the land." ²

The want of education in their native tongue would of itself have done much towards destroying the vitality of the Irish language, if it had not been "proscribed for ages from the court, the bar and the city." (Pref. to Donlevy's Irish Catech. Third edit. p. XII.) Another writer of that time, in an official letter to the Propaganda, tells us that the law not only prohibited Catholic books, which, when found, were to be burnt, but it forbade printing to Irishmen.³ It appears that there were actually no Catholic books printed on the island in the native language during the seventeenth century and that all Irish books which were printed came from the Catholic Universities of the Conti-

ingenuity of man. . . . A regular series of operations were carried on, particularly from Chichester's time, in the ordinary courts of justice, and by special commissions and inquisitions, first under pretence of tenures, and then of titles in the crown, *for the purpose of the total extirpation of the interest of the natives in their own soil.*" *Historical notice of the Penal Laws against Roman Catholics.* R. R. Madden, p. 21.

¹ 13th & 14th Geo. III, c. 35. Op. cit. 23.

² Vd. Bellesh. vol. II, 306, who says that this report from an eye-witness corresponds exactly with the state-papers of that period.

³ Moran. Spicil. II, 72: *Relatio rerum quarundam notabilium quæ contigerunt in Missione Hibernica Societ. Jesu 1641-1650*, Cited from Bellesheim vol. II, 523.

ment.¹ It is very true that Elizabeth sent over in 1571 a fount of Irish types for proselytizing purposes, but we are told that "they were seldom used," (Third Edit. of Donlevy l. cit. XVIII,) and the action seems to imply that there existed no printing press in Ireland for the native language. Surely an abnormal condition for a people the bulk of whom must have used the Irish language almost exclusively and who were proverbially fond of letters.

But what the Irish people could not do at home for the preservation of their native tongue was effected through that union with their Catholic brethren abroad which is an essential mark of the Church of Christ. Moved by troubles of the Irish people which made the training of a native clergy in the island almost an impossibility, Gregory XIII had determined to found at Rome an Irish College. The plan was carried out by Urban VIII. How much this pontiff did materially to relieve the people of Ireland amidst their struggles is well known and has even been made a charge as if he had fostered rebellion against the English government by his subsidies of money and vessels. That the policy of Urban was that of the sovereign pontiffs during all the ages of persecution for the faith in Ireland is forever recorded upon the tombs of Irish refugees in the Holy City from the O'Neills and O'Donels buried in the Franciscan Church on the Janiculum, to the last immortal hero of Ireland's sad days Daniel O'Connell whose heart is kept in *S. Agata alla Suburra* close to the Irish College.

That the Irish language could not have been neglected here stands to reason. The students hoped to go back to their native island and minister to and instruct their people,

¹ We learn from Canon Ulick Bourke's Memoir of the Most Rev. James O'Gallagher, that the sermons of the latter were published in Dublin in 1736. The work was printed in the modern Roman letter and a second edition appeared in 1740. Dr. Gallagher's example of printing Irish according to sound was followed, says the same author, by ecclesiastics in Connaught who edited catechisms in the native tongue. *Sermons in Irish-Gaelic by the Most Rev. James O'Gallagher, Bishop of Raphoe. Dublin 1877. p. lvi.*

which was, of course, to be done in their own language. Bishop French of Ferns writes in 1653 to the Propaganda asking the authorities to transmit the usual faculties for the Irish priests immediately after their ordination and to give them letters of recommendation on the way and to see that the expenses of their journey be paid beforehand. There appear to have been plenty of candidates ready to devote themselves to the perilous mission.

Not long after this we find an Irish press at Rome connected with the office of the Propaganda. Apparently the first book printed upon it in Gaelic characters is the *Lucerna Fidelium . . . seu Fasciculus de Doctrina Christiana*. The author was Fr. Francis Molloy an Irish Franciscan from Meath. The book was intended not only as a means to keep alive the faith among the people of the island who were deprived of every other means of instruction, but also for the multitude of Irish soldiers and sailors who, driven from home, had enlisted in the foreign service and whom the Propaganda had placed under the special care of the Capuchin Fathers at Rome. The *Lucerna* was certainly not the only book in Irish which issued from the Roman press. Reprints of excellent works in that language which came from other European presses, seem to have been made here. Thus we have a second edition of Fr. Bonaventura O'Heosa's work on Christian doctrine published in Rome in 1707.¹ Indeed, even if we had no other specimens of such books from the Propaganda press in Rome, we must keep in mind that distinctively Irish colleges existed in nearly every Catholic centre of Europe where the native language was no doubt cultivated, because their object was to train priests for the perilous mission at home, which promised nothing but death or prolonged martyrdom. These students were, as we would suppose,

¹ Fr. O'Heosa's book was originally published in 1608 at Louvain where the author, a native of Ulster, was professor at this time. We find also mentioned two reprints made at Antwerp in 1611 and 1616. The Roman edition, called on the title page *the second* was published by Fr. Philip Maguire, O. M.

required to know the Gaelic language, since only thus could they be thoroughly efficient workers among their people. There were Irish Colleges in Salamanca, Sevilla, Compostella, Lisbon, Douai, Louvain and Antwerp, not to speak of the seminaries of the Irish Dominicans, Franciscans, and Capuchins in various other places. Several of these Colleges had, like Rome, their own printing-presses, where Irish books were printed, principal among which were Louvain, Paris, Antwerp. Some printed the Irish in Roman characters which was more easily read by those who had to acquire a knowledge of the language and were not accustomed to the old forms.

These Colleges were under the jurisdiction and in constant communication with the Propaganda at Rome. They all labored for the one object, namely: the preservation of the ancient faith in Ireland, which they could hardly effect unless they were familiar with the language of the people. Quite in accordance with this are the statutes of a Synod secretly held in the Province of Tuam at this date, that is, between January 8 and 11 of 1660. One of the decrees expressly states that all those who are preparing for the priesthood must be made to acquire a knowledge, in *speaking and writing*, of the Irish tongue. The Decrees were sent to the Propaganda and were of course intended for the students of the Irish Colleges abroad.

The ecclesiastical superiors of Tuam were anxious about the preservation of the Irish language. Among those who presided at the above mentioned Synod (there being no bishop present) was the Vicar General of Tuam, a Doctor Dooly (Dulius). One of the books printed at this time, in Irish characters, and treating of the Christian doctrine is from his own pen. It was published without date or name of place. There exists a reprint from the Louvain-press, dated 1728. Of this work a recent Irish scholar says: "This anonymous summary, which escaped the notice of Harris, O'Reilly, Anderson, etc., is an octavo volume of

sixty-four pages closely printed in Irish characters only, and appears to have been first published in 1664. The Censor states that it was written Auctore R. Adm. ac Sapientiss. D. D. J. D. V. G. T. S. T. D. etc., initials which may be safely deciphered as Reverendo Admodum ac Sapientissimo Domino, D. Joanne (?) ¹Dowley, Vicario Generali Tuamensi, Sacræ Theologiæ Doctore &c. This Dr. Dowley was titular abbot of Kilmanagh, in the county Kilkenny, attended the famous synod of Jamestown in 1650 as Proctor of the Clergy of Tuam, and as Vicar-General of Tuam presided at a synod of that province in 1660 and subscribed its decrees, still preserved in MS. (*penes me*)."² The same writer fully recognizing how much the Catholic Church has done to second and stimulate the efforts of Irishmen abroad and at home for the preservation of their ancient tongue, says: "*While the presses of Louvain, Rome, and Paris were thus contributing to perpetuate our language and instruct our people, the persecuted Catholics of Ireland had not at home a letter of Irish type within their reach, even if they could have dared to use it.*"³

How continually and with what anxious care Rome promoted the interests of the Irish students at the different Colleges in Europe, throughout the entire period of the persecution, is patent from the many documents, transcripts from the Public Record offices, from the state archives of the various countries and from the correspondence between the Propaganda and the Irish Colleges which are preserved in the Vatican library. Many of these have been only recently examined with great care by Dr. Bellesheim and are given in the Appendix of the scholarly work which we have placed at the head of this paper. Thus Gregory XIII writes to the authorities of the University at Douai commending to them in a special manner the Irish students. Various letters to the same effect are addressed to the

¹ Bellesheim calls him James.

² Dr. Donlevy's Catechism Third Edition Pref xv.

³ Loc. cit.

courts of France, Spain and Austria by the Pontifical Secretaries of State or the Secretary of the Propaganda. An address of Urban VIII to Louis XIII on this subject is especially touching.

Truly England's long continued and relentless policy of suppression which affected the inmost relations of the Irish race has gradually brought about a change and the Gaelic tongue is no longer, as once, the language of Ireland. Still wherever it has been preserved there ecclesiastical legislation seems to have provided for the instruction in the Irish tongue. Thus Tuam has remained true to her ancient tradition. The decrees of the Provincial Council (III) held in 1858 repeat the old canon that the people be instructed in the Irish language.¹

Nor was this guardianship in behalf of the ancient language exercised in Ireland alone, but in other countries also where the bulk of the emigrants made use principally of the Gaelic language. Thus in America, (Nova Scotia), we have similar ecclesiastical ordinances prescribing that not only the preaching in the churches but the christian doctrine in the schools be inculcated in that tongue.²

Certainly the object which the Church had in view so far as she protected the maintenance of the old vernacular was

¹ Conc. Prov. Tuamensis. III, a. 1858. Cap. IX, 4. "Neminem latet, avitam hanc linguam. . . medium esse supra omnia efficacissimum, quo fidelium corda demulceri, et ad pietatem virtutemque incendi et a vitiis erroribusque retrahi validissime possunt.

"Juventus sola patriæ linguam ignorare incipit. Quidam haud modicum adlaboraverunt, ut libri devoti in lingua nostra ederentur, et absque magno dispendio ubique divulgarentur; ex quo labore haud parum fructus dimanasse in comperto est.

In manibus sacerdotum est sors antiquæ et pluribus nominibus venerandæ linguæ nostræ. Agite itaque vos, o sacerdotes nostri, bonoque animo contendite ut in parochiis ubi lingua hibernica viget, in singulis scholis, classis in ea instituantur, cui juvenes omnes interesse debent."

² Conc. Prov. Halifaxiens. I, a. 1857. IX, n. 4. "Non solum in ecclesiis, *sed etiam in scholis* doctrina christiana pueris edoceatur tum a sacerdote tum ab aliis ab illo probatis. Pro hac provincia, auctoritate hujus Synodi præparatur triplex catechismus in Anglo scilicet et Gallico sermone, necnon in lingua Celtica, et obtenta venia S. Congr. cui Catechismi exemplar submittatur."

not a preference of one language over another. But she gauged in each case the value of the language as a potent means for the preservation of the faith. Hence the ecclesiastical laws which we have mentioned not only provide for the preaching in that language, but also for the teaching of it in the schools. "Neminem latet" say the Fathers of the above cited Council "avitam hanc linguam medium esse supra omnia efficacissimum, quo fidelium corda demulceri et ad pietatem virtutemque incendi, et a vitiis erroribusque retrahi validissime possunt." The influence which the maternal language has upon the child's heart must not be underrated in christian education. The truths of religion taught through the Catechism take deeper root if they are kept associated with the first impressions which the child has received concerning God and its moral obligations in the sounds of the mother-tongue. In the case of the Irish language we have the religious sentiment perhaps more strongly entwined with its native sounds than in that of any other living tongue. It was at one time so to say the only ground which was exclusively their own and upon which they could conceal themselves from the prying eyes of the persecutors who accounted nothing sacred which belonged to an Irish Catholic. In the Gaelic tongue the people had learnt the faith and through it they preserved that same faith. "Lingua illa, in qua beatissimi apostoli nostri, eorumque sancti successores verbum fidei patribus nostris prædicaverunt; et per quam, sæviente inaudita persecutione eadem fides sine ruga et sine macula ad nos usque transmissa fuit."¹

Surely it is not incumbent upon the Church to labor for the preservation of any language as such. Her domain is that of faith. To teach the people their religion she would have the clergy employ the tongue which the people speak and can understand; for the rest her counsel is of peace and harmony among the nations that flock to her as the centre of truth and Catholic Doctrine. In the case of the Irish

¹ Conc. supra, cit.

language, far from showing indifference towards its preservation, she appears to have gone out of her way in offering means for its cultivation at a time when it seemed doomed to total extinction in its own home. "For a far longer period than that which here sufficed to blend the Romans with the nation of the Gauls, to which nation they were of all others the most adverse, the Protestants settled in Ireland considered themselves in no other light than that of a Colonial garrison to keep the natives of Ireland in subjection to the other state of Great Britain, the whole spirit of the English settlement in Ireland was that of the least merciful of conquerors."¹ No language could have withstood this forced amalgamation but for the influence of the religion which found in the native tongue one of the strongest bulwarks against Protestant aggression. Rome has never neglected such means in her mission to teach all the nations. The Propaganda itself with its enormous facilities to administer to the spiritual and often to the temporal needs of every race, constantly equipping her missionaries and sending them to the farthest parts of the world, gives the lie to those who speak of "her neglect of the races." Rome is the mother of children speaking many tongues but of one heart and of one faith. Her lessons of faith are the same to all, but so is also her charity without distinction. And when the exile hunted the earth over comes to her for refuge, she clasps him to her bosom; she gives him a resting place and an honored grave and in her eternal walls his name remains in hallowed memory. Beautifully has one of Ireland's sons portrayed this regarding his own kinsmen buried beside the apostles.

Within Saint Peter's fane, that kindly hearth,
Where exiles crowned their earthly loads downcast,
Sad Ulster's Princes find their rest at last,
Their home the holiest spot, save one, on earth . . .
Sleep where the Apostle slept, Tyrconnel and Tyrone!²

¹ Edm. Burke's letter cited above.

² Aubrey de Vere. *Urbs Roma*.

LETTERS TO A RELIGIOUS, ON ART.

VIII.

YOU remember how in the beginning of these letters I insisted that, apart from the knowledge of technique and of the general principles which govern facial expression, you would require *practice* in the imitation of good models.

Practice here means more, however, than cultivating the eye and hand to catch outlines and shades of the model. The interior eye must be trained as well, for there are certain qualities in your model which could never be rightly assimilated, much less reproduced unless by that exquisite sensitiveness which knows how to direct the eye and the hand in the imitation on canvas of those higher spiritual qualities which are the gifts and marks of choicest and inspired souls. These traits of the noblest types of the human countenance, being seen, can of course be portrayed. But, not only does the artist who would effectually do so, require a delicate sense of their existence, but this sense must be schooled and its action regulated so as to be sure and safe from those subtle influences which may enter to divert or mar its effects.

In speaking of qualities of the soul, inasmuch as they become the subject of the artist's pencil, I understand certain traits of countenance distinct from and superior to those expressions of feeling and passion, which, as we have seen, imprint a character upon the face whenever they become habitual. This latter beauty or peculiarity of character is upon the face in sleep as well as at other times; but the beauty of soul concerning which I speak here is visible only in *action*. The look of peace on the face in the forgetfulness of a tranquil slumber differs from the peace which shines forth from the countenance wrapt in grateful adoration. In a picture one speaks to us like the written word which

soothes, the other has the touching power of the human voice which persuades and makes us trustful in the consciousness of actual sympathy.

Perhaps you will ask: How can this quality, which is altogether spiritual, be represented at all in painting?—There are indeed some philosophers like Lavater, who hold that it is impossible either to paint or to describe a sublime countenance which not only moves but also exalts the beholder; they say that such a countenance can only be felt.

It seems to me that the great physiognomist, whom others have followed, was not quite accurate in his expression nor right in his sentiment when he made the assertion which would give point to your doubt. For, to say that a sublime countenance can be *felt*, is to say that we can become conscious of that lofty quality which so renders it, through *some sense* of ours. But the sense through which a countenance speaks to our souls is surely the eye. If then the eye can perceive this quality, there must be some material or tangible change of form by which it appeals to the sense of sight. No matter how delicate and refined may be the transition of light and shade or the change of outline, it must be measurable and imitable. No doubt the full effects of these modifications in the material form cannot always be reproduced even by the most skilful management of pencil and paint. The light of a diamond is measurable, but it is too brilliant for the artist to reproduce exactly. Nevertheless dull paint, less white than flake, will imitate nigh unto deception the colorless gem which is purer than purest white. It is the privilege and power of art that it can suggest with unmistakable directness what it cannot otherwise express by the literal imitating of the material modifications of its subject. If it can combine its forces of line and coloring so as to draw the soul of the spectator to an elevated plane where all lower feelings are eliminated by the contrast, and if it does this by the representation of what is beautiful and true, so as to exclude unreality, then it has accomplished its purpose

of picturing soul quality. But the countenance must *positively* suggest these inner and higher qualities.

This then is the problem which the painter of that ideal beauty in which the soul's noblest lines are portrayed, has to solve. That it can be done is not only proved by the fact that we are capable of reading such qualities out of a face, but it is also demonstrated by the achievements of those master-painters, whose works have become immortal simply because they breathe forth that which cannot change or die in the course of changing generations, namely the spiritual nature of man.

But you are impatient to know by what trick of the artist's profession you may attain this secret of noblest expression so as to make it a permanent quality of your work, through practice. Be not disappointed if I say you can attain this secret of expression only in so far as you have impressed it on your own soul. There it must first be worked out so as to develop that spiritual sense which perceives a kindred spirit outside of itself and which by a subtle influence upon our physical organs directs the movement of the hand and the judgment of the eye so as to produce what is in harmony with the feelings whence our ideals take shape. This is the practice which I would recommend to you in conjunction with your art. It is the training of that element which alone can give complete effect to the mechanical skill of painting as a handicraft, and to the knowledge of anatomy by which we carefully note the minutest changes of the features and the play of the muscle, and finally to the judgment which harmonizes the parts of a picture whether in respect to historic truth or in the combination of color and pose. Remember I do not here gainsay what I have above asserted, namely that these spiritual emotions are discernible by the outward senses and therefore subject to those rules which regulate drawing and coloring. But I believe a painter cannot ordinarily and habitually perceive or reproduce the changes which they effect in the counte-

nance, because of their extreme delicacy ; and the only way in which he may attain this sensitive perception is by the cultivation of such qualities in his own soul. All this is in a manner independent of technical skill.

We have the same phenomena in other arts, such as music or oratory. Here the spiritual beauty of a theme is frequently brought out independent of the mere form. The wandering minstrel, self-trained and without knowledge of rule, often throws into the natural harmony of his lute-strings a depth and reality of feeling which touches our highest emotions. A speaker may stir our hearts to noblest resolves by the merest sincerity of his appeal and without the silver tongue and regardless of the rules of rhetoric. So it is in painting. The earnestness, the purity, the true unselfishness of purpose somehow come out of the soul and manage the hand, and through it the pencil or brush so as to be stamped upon the canvas. And when thus through the action of certain emotions or soul qualities which are pictured, others of a kindred nature are set vibrating in the beholder, there arises a harmony in the feelings which have their principal motive in the picture, and hence in the artist who thus knows to communicate his own high motives through the medium of his art.

Some such effects do we experience in looking with chastened eyes upon the angelic faces from Fra Angelico's hand ; although the figures are very imperfect in many other respects and would call for strong criticism from any pupil in most of our schools of design. Raphael's early pictures, too, although they deal with love scenes and the like are singularly chaste and elevating, for the flattery of fame and the sensual air which pervaded the palaces of his princely patrons had not yet taken hold of the guileless pupil of Perugino. With less of the classical style which afterwards characterized the grand works of Raphael, his earlier productions have something of a chaste simplicity about them which makes such productions as the "Dream

of the Knight " far more inspiring than the Madonnas in whom we recognize the face of the "Fornarina."

It is true that art-critics do not always take account of this element of spiritual beauty. Rationalism or materialism which looks upon the soul as simply a higher kind of instinct by which man differs from the brute, has its influence also in the world of art. It is said of humility as a virtue, that to understand it, one must, at least in part, possess it, and that those who are high-minded and worldly will always consider it folly or disgrace. It is the same with the spiritual element in life. Those who do not understand it, will easily set it aside, considering the perception and imitation of purely classical beauty, together with the power of invention, as the highest prerogative of true genius, because it is capable of engaging the imagination and of pleasing the senses of the beholder.

I saw a picture once, by Angelo.

"Unfinished" said the critic, "done in youth". . . .

He was informed and doubtless it was so.

And yet I let an hour of dreaming go

The way of all time, touched to tears and ruth

(Passion and joy, the prick of conscience' tooth)

Before that careworn Christ's divine soft glow.

The painter's yearning with an unsure hand

Had moved me more than might his master days ;

He seemed to speak like one whose Mecca land

Is first beheld, tho' faint and far the ways ;

Who may not then his shaken voice command,

Yet trembles forth a word of prayer and praise.

TITULARS IN OCTOBER.

1. GUARDIAN ANGELS (OCTOBER 2d).

Oct. 2, Dupl. 1. cl. cum oct. de qua fit 3. et in calend. commun. 7. Octob. et reliq. dieb. com. except. 4. Octob. Ex die Octava movend. S. Dion. in 11. Octob. et *pro Clero Romano* in 12. Octob. unde ulterius transferend. S. Franc. in 12. Octob.

2. HOLY ROSARY (OCTOBER 4th).

Oct. 4, Dupl. 1. cl. cum oct. de qua 7. Octob. et com. reliq. dieb. *pro Clero Romano* in die Octava nihil de ea ob fest. Maternit.

3. ST. FRANCIS OF ASSISI (OCTOBER 4th).

Fest. SS. Rosar. celebr. 5. et *pro Clero Romano* 12. Octob.

Oct. 4, Dupl. 1. cl. com. Dom. De Octav. nihil 5. Octob. sed celebr. 7. Octob. *Pro Clero Romano* ex die Octava movend. fest. Matern. in 21. Octob.

4. ST. BRUNO (OCTOBER 6th).

Fit de Octava 7. et 12. Octob. in Calend. commun. et ex die Octava perpet. movetur S. Eduard. in 21. Octob.

5. ST. DENNIS (OCTOBER 9th).

Socii S. Dionys. figendi 11. et *pro Clero Romano* 12. Octob.

Oct. 9, Dupl. 1. cl. cum oct. quæ commem. singul. dieb. *Pro Clero Romano* ulterius movend. S. Francisc. in 21. et B. Victor in 23 Octob.

6. ST. FRANCIS BORGIA (OCTOBER 10th).

Oct. 10, Dupl. 1. cl. cum oct. de qua in Calend. commun. fit 12. et 16. Octob. Ex die Octavo pro utroq. Calend. perpet. movend. S. Hedwig. in 21. Octob.

7. MATERNITY OF THE B. V. MARY (OCTOBER 11th).

(*For dioceses only that follow the Roman Ordo*).

Oct. 11, Dupl. 1. cl. cum oct. quæ quotid. commemor. usq. ad 18. ubi de ea fit ut simplex ob fest. S. Lucæ.

8. ST. EDWARD (OCTOBER 13th).

Oct. 13, Dupl. 1. cl. cum oct. de qua in Calend. commun. fit 16. Octob. et quæ aliter commemor. except. 18. Octob. Ex die Octava movend. permanent. S. Joan. in 21. Octob.

9. ST. TERESA (OCTOBER 15th).

Oct. 15, Dupl. 1. cl. cum oct. de qua fit 16. Octob. (in Calend. commun.) et 21. Octob. reliq. dieb. except. 18. commemor. et de die Octava fit 22. Octob.

10. ST. GALL (OCTOBER 16th).

Pro Clero Romano B. Victor figend. 21. Octob.

Oct. 16, Dupl. 1. cl. de Abbat. cum oct. de qua fit 21. Octob. (in Calend. commun.) et 22. De ea nihil 18. Octob. Ex die Octava *pro Clero Romano* perpet. movend. SS. Redempt. in 27. Octob.

11. ST. HEDWIGIS (OCTOBER 17th).

Oct. 17, Dupl. 1. cl. cum oct. de qua nihil 18. Octob. sed de qua fit 21. 22. et pro Calend. commun. 23. Oct. Ex die Octava transferend. perpet. S. Raphael in 25. et *pro Clero Romano* in 27. Octob.

12. ST. LUKE (OCTOBER 18th).

Oct. 18, Dupl. 1. cl. com. Dom. De Oct. fit 21. 22. et pro Calend. commun. 23. Octob. Ex die Octavo *pro Clero Romano* perpet. movend. S. Bonifac. in 27. Octob.

13. MATERNITY OF THE B. V. MARY (OCTOBER 18th).

(See *Eccl. Rev.* 1890.)

Fest. S. Luc. transferend. in 21. Oct.

Oct. 18, Dupl. 1. cl. com. Dom. De Octava fit 22. et pro Calend. commun. 23. Octob. In die Octava *pro Clero Romano* de S. Bonifac. fit ut simplex.

14. ST. WENDELIN (OCTOBER 20th).

Fest. S. Joan. figend. 21. Octob. pro utroq. Calend.

Oct. 20, Dupl. 1. cl. cum oct. de qua fit 22. et pro Calend. commun. 23. et 26. Octob. Octava celebr. cum com. Vig.

15. ST. RAPHAEL (OCTOBER 24th).

Oct. 24, Dupl. 1. cl. cum oct. qua de fit 26 pro Calend. commun. et pro utroq. 27. Ex die Octava *pro Clero Romano* perpet. movend. S. Siric. in 3. Nov.

16. SS. SIMON AND JUDE (OCTOBER 28th).

Oct. 28, Dupl. 1. cl. cum oct. de qua fit 29. 30. et pro Calend. commun. 31. Octob. nihil vero 1. Nov. sed commemor. 31. Octob. pro Clero Romano et 2. et 3. Nov. Ex die Octava pro utroq. Clero movend. perpet. S. Carolus in 5. Nov.

17. ST. SIMON (OCTOBER 28).

S.' Judas locandus ut Dupl. 2. cl. 29. Octob. Quoad officium S. Simonis Vd. De Herdt. III, 108.

H. GABRIELS.

CONFERENCE.

Missa cantata bis in eodem die.

According to the decree given below it is certain that the mass of the same saint cannot be sung more than once on the same day unless by special Indult from the Holy See. This refers of course also to the feast on which the Church celebrates some mystery. The S. Congregation of Rites had repeatedly declared this. Among the many decisions which have been rendered in this sense, two may be especially mentioned viz., the Decree *in Astensi* (3 Aug. 1652) and the one *in Mediolanen.* (3 Aug. 1652.)¹ A later decision however caused some doubt as to the right interpretation. It was the one given *in Gadicen.* (26 Aug. 1752)² which permitted the celebration of the "missa cantata" several times

¹ Gardellini n. 1645 and 1647.

² Gardellini n. 4227.

on the same day in honor of the same saint. But according to the recent decision of Aug. 23, 1890 it would appear that the case quoted in *Gadicen.* was simply an indult which only confirms the general rule. The intrinsic reason of all these decisions seems identical with that which forbids the exposition of several devotional pictures of the same saint in one Church. The decision to which we refer was addressed to the Archbishop of Naples and reads: “Firma ecclesiastica liturgiæ regula est, ab hac S. R. Congr. continenter inculcata, in una eademque ecclesia, eoque magis in uno eodemque altari, duas pluresve depictas tabulas aut statuas, unum eundemque cœlitem referentes, vel si agatur de SS. Virgine, Deiparam referentes sub uno eodemque titulo invocatam, publicæ venerationi exponi non posse.”

The following limitations in the case which we take from the *Ephemerides liturgicæ*, Vol. II., 729 and Vol. III., '89, are worthy of note.

1. The decision does not seem to include churches where there are two distinct bodies of clergy administering to two separate congregations.

2. It does not prevent the celebration of one or more *missæ cantatæ* either votive or *de requie* or *pro sponsis* besides that *de festo*.

J. P.

DUBIUM.

Plura vulgata fuere Decreta quæ prohibent ne missa de eodem testo, eadem die et in eadem ecclesia bis cantetur: et recentiori in Zacathecas diei 18 Mart. 1874 ad quæsitum: “Nulla ratione nullisque in circumstantiis licetne cantare duas missas de eodem festo in ipsa die, absque gratia speciali et expressa S. Sedis?” Responsum fuit: *Negative* juxta decretum in Asten. 13 Aug. 1652¹ et in Mediolan. 3 Aug. 1652. Quum nihilominus aliud extet Decretum in Gadicen.

¹ This must be an error of the amanuensis and should be Aug. 3. 1652.

diei 26 Aug. 1652¹ ad 3. quod declarat ex circumstantia alicujus foundationis posse cantari duas missas de eodem festo, una die in eadem ecclesia, quæritur :

An in casu alicujus missæ fundatæ standum sit decreto in Gadicen. au alteri in Zacathecas ut illud habeat solummodo rationem indulti?

Decretum in Gadicen. haberi rationem Indulti.

Atque ita declarant et rescripserunt die 23 Aug. 1890.

C. CARD. A. MASELLA, S. R. C. Præf.

VINC. NUSSI Secret.

ANALECTA.

IRREGULARITAS FILIORUM HÆRETICORUM.

Ex S. Rom. et Univ. Inquisitione.

ILLME ET RME DOMINE.

Supplicibus litteris Fulda datis die 21. augusti anni currentis Amplitudo Tua una cum aliis Episcopis ad ss. Reliquias S. Bonifatii congregatis, hæc postulata proponebat:

1. Scilicet ut declararetur, num et quatenus irregularitates, quibus subjacent hæretici eorumque descendentes, istis in regionibus, obtinere censendum esset; et quatenus affirmative,

2. Ut tum ordinationes absque harum irregularitatum dispensatione, a quopiam ex petentibus usque adhuc impertitæ, beneficio sanationis munirentur, tum ut cuivis ex ipsis super hujusmodi irregularitatibus dispensandi facultas in posterum impertiretur:

Re ad examen vocata in Congrne habita feria V loco IV die 24. Novembris p. p. Emi Dmi Cardinales una mecum Inquisitores Generales decreverunt:

Quoad 1^{um}, Adfirmative; et hæreticos ad fidem catholicam conversos ac filios hæreticorum, qui in hæresi persistunt vel mortui sunt, ad

¹ Should be 1752.

primum et secundum gradum per lineam paternam, per maternam vero ad primum dumtaxat, esse irregulares etiam in Germania et in aliis locis, de quibus petitur, ideoque dispensatione indigere ut ad tonsuram et ordines promoveantur.

Quoad 2um, Ad præteritum quod spectat, supplicandum Ssmo. pro sanatione; quod spectat ad futurum supplicandum Ssmo. pro facultate dispensandi ad quinquennium, facta in singulis dispensationibus expressa mentione Apostolicæ delegationis.

Sequenti vero feria VI 5. decembris facta de his Ssmo. D. H. relatione, eadem Sanctitas Sua Emorum Patrum suffragium adprobare ac petitas gratias benigne concedere dignata est.

Quæ dum Amplit. Tuæ significo cum aliis Præsulibus Oratoribus communicanda, fausta quæque Tibi precor a Domino.

Romæ, die 14. Dec. 1890.

Amplitudinis Tuæ addictissimus in Domino.

R. CARD. MONACO.

DECRETA S. SEDIS RECENTIA QUOAD MATRIMONIUM.

(Continued)

IV.

Immutationes inductæ in clausulis dispensationum matrimonialium et probatæ a Ssmo D. N. Leone PP. XIII. in audientia diei 28 Aug. 1885.

1. In apostolicis Litteris quibus a Dataria Apostolica conceduntur dispensationes matrimoniales omittantur abhinc sequentes clausulæ: *α*. "Si veniam a te petierint humiliter." *β*. "Recepto prius ab eis juramento quod non sub spe facilius habendi dispensationem hujusmodi incestum vel adulterium hujusmodi non commiserint, quodque talia, numquam deinceps committant neque committentibus præstabunt auxilium, favorem." *γ*. "Peractis ab iis duabus sacramentalibus confessionibus."

2. In iisdem litteris tollantur sequentia verba: "Volumus quod si tu aliquid muneris aut præmii exigere aut oblatum recipere præsumpseris. . . , absolutio aut dispensatio nullius sit roboris aut momenti;" et dicatur: "vetito omnino ne aliquid muneris aut præmii exigere aut oblatum recipere præsumpseris."

3. Tollatur clausula: “dummodo in præfata separatione permanse-
rint,” et dicatur ejus vice: “remoto, quatenus adsit, scandalo, præser-
tim per separationem tempore tibi bene viso, si fieri potest.”

4. Clausulæ: “si preces veritate niti repperis ” substituatur hæc alia:
“si vera sint exposita.”

5. Ubi dicitur: “absolvat sive per se sive per alium in forma Eccle-
siæ consueta,” dicatur: “hac vice tantum sive per te sive per alium
absolvas.”

Ad hæc: Congregatio S. Officii fer. IV. die 4. Maji 1887 decrevit
quoad facultatem dispensandi super impedimentis sive mixtæ religionis
sive disparitatis cultus, esse demendam in formulis clausulam: “excep-
tis Italis de quibus non constat italicum domicilium omnino deseruisse.”

(Ex Zitelli: De dispensationibus matrimonialibus. Romæ 1887,
pag. 93, 94.)

V.

Habitatio unius mensis relate ad Matrimonium.

BEATISSIME PATER:

In deliberationibus quas de quæstionibus matrimonialibus habuerunt
Patres Concilii Plenarii Baltimorensis Tertii, Beatitudinem Tuam cen-
suerunt orandam, ut Apostolica Auctoritate pro Fœderatis Americæ
Septentrionalis Provinciis dignetur decernere, eos qui e sua diœcesi
ad aliam transeunt, modo in hac per spatium unius saltem mensis com-
morati sunt, eo ipso, nulla facta inquisitione de animo manendi per
majorem anni partem, censenos esse acquisiisse quasi-domicilium quod
sufficiat ad matrimonium contrahendum, eosque subditos constituendos
Episcopi ejusdem Diœcesis in ordine ad dispensationes ab impedimen-
tis, si quæ obstant, obtinendas.

Rationes hujus petitionis sunt: 1. Gravia incommoda et anxietates
ac molestiæ, quæ frequenter sacerdotibus oriuntur, si canonicæ præscrip-
tiones de quasi-domicilio sint servandæ. 2. Periculum ne secus nup-
turientes, scandalo fidelium, magistratum civilem aut præconem sectæ
acatholicæ adeant ad matrimonium contrahendum.

Beatitudinis Tuæ

Filius obedientissimus

JACOBUS GIBBONS

Arch. Balt. Deleg. Apost.

Sup. Un. Inq. fer. V. loco IV. die 6. Maji 1886 decrevit, Concilio Baltimorensi postulante, supplicandum Sanctissimo ut decernere dignetur in statibus Americæ Fœderatis se *conferentes e loco ubi viget Caput TAMETSI* in alium locum, dummodo ibi continuo commorati fuerint per spatium saltem unius integri mensis et status sui libertatem uti juris est, comprobaverint, censendos esse ibidem habere quasi-domicilium in ordine ad matrimonium, quin inquisitio facienda sit de animo ibi permanendi per majorem anni partem.—Sanctissimus vero fer. IV. 12 die prædictum EE. PP. decretum suprema sua auctoritate ratum habere et confirmare dignatus est, contrariis quibuscumque non obstantibus.

(Conc. Plen. Balt. III. p. cix., Zitelli: Appar. jur. eccli. Romæ 1886 p. 387. Nouv. Rev. Theol. xix. p. 469.)

VI.

De copula incestuosa.

Infandum incestus flagitium peculiari semper odio sancta Dei Ecclesia prosecuta est, et Summi Romani Pontifices statuerunt ut qui eo se maculare non erubuissent, si ad Apostolicam Sedem confugerent petendæ causa dispensationis super impedimentis matrimonium dirimentibus, eorum preces, nisi in eis de admissio scelere mentio facta esset, obreptionis et subreptionis vitii infectæ haberentur, atque ideo dispensatio esset invalida: idque ea sanctissima de causa cautum fuit, ut ab hoc gravissimo crimine Christifideles arcerentur.

Hanc S. Sedis mentem testantur tum alia documenta, tum decretum quod novissime supremum sanctæ romanæ et universalis Inquisitionis consilium, ipso adprobante Romano Pontifice, feria IV. die 1 Augusti 1866 tulit, quod est huiusmodi: “subreptitias esse et nullibi ac nullo modo valere dispensationes quæ sive directe ab Apostolica Sede sive ex pontificia delegatione super quibuscumque gradibus prohibitis consanguinitatis, affinitatis, cognationis spiritualis necnon et publicæ honestatis conceduntur, si sponsi ante earundem dispensationum executionem, sive ante sive post earum impetrationem incestus reatum patnaverint: et vel interrogati vel etiam non interrogati, malitiose vel etiam ignoranter reticuerint copulam incestuosam inter eos initam, sive publice ea nota sit sive etiam occulta, vel reticuerint consilium et intentionem qua eandem copulam inierunt, ut dispensationem facilius assequerentur.”

S. Pœnitentiaria vestigiis insistens supremæ Inquisitionis id ipsum die 20 Julii 1869 statuit.

Verum cum plurimi sacrorum Antistites, sive seorsum singuli sive conjunctim, S. Sedi retulerint, maxima ea de causa oriri incommodo cum ad matrimonialium dispensationum executionem proceditur, at hisce præsertim miseris temporibus in fidelium perniciem non rare vergere quod in eorum salutem sapienter indictum fuerat, Sanctissimus D. N. Leo, divina providentia Papa XIII., eorum postulationibus permotus, re diu et mature perpensa, et suffragio adhærens Eminentissimorum S. R. E. Cardinalium in universa Christiana republica una mecum inquisitorum generalium, hasce litteras omnibus locorum Ordinariis dandas jussit, quibus eis notum fieret, decretum superius latum S. romanæ et universalis Inquisitionis et S. Pœnitentiariæ, et quidquid in eundem sensum alias declaratum, statutum aut stylo Curiae inductum fuerit, a se revocari, abrogari, nulliusque roboris imposterum fore decerni; simulque statui et declarari, dispensationes matrimoniales pothac concedendas, etiamsi copula incestuosa vel consilium et intentio per eam facilius dispensationem impetrandi reticita fuerint, validas futuras: contrariis quibuscumque etiam speciali mentione dignis minime obstantibus.

Dum tamen ob gravissima rationum monumenta, a pristino hac super re Sanctissimus Pater benigne recedendum ducit, mens ipsius est, ut nihil de horrore quem incestus crimen ingerere debet, ex fidelium mentibus detrahatur; imo vero summo studio excitandos vult animarum curatores aliosque quibus fovendæ inter Christifideles morum honestatis cura demandata est, ut prudenter quidem, prout rei natura postulat, efficaciter tamen elaborent huic facinori insectando et fidelibus ab eodem, propositis pœnis quibus obnoxii fiunt, deterrendis.

Datum Romæ ex cancellaria S. O. die 25 Junii 1885.

D. CARD. MONACO.

VII.

De Benedictione Nuptiali.

In Congregatione generali S. R. et Univ. Inquisitionis habita coram Emis. et Rmis. DD. S. R. E. Cardinalibus in rebus fidei inquisitoribus generalibus, præhabito voto DD. Consultorum iidem Emi. ac Rmi. DD. decreverunt: “Benedictionem nuptialem quam exhibet

missale romanum in *Missa pro sponso et sponsa* semper impertiendam esse in matrimoniis catholicorum, infra tamen missæ celebrationem juxta rubricas, et extra tempus feriatum, omnibus illis conjugibus, qui eam in contrahendo matrimonio quacumque de causa non obtinuerint : etiamsi petant postquam diu jam in matrimonio vixerint, dummodo mulier, si vidua, benedictionem ipsam in aliis nuptiis non acceperit . . . Insuper hortandos esse eosdem conjuges catholicos, qui benedictionem sui matrimonii non obtinuerint, ut eam primo quoquo tempore petant. Significando vero illis, maxime si neophyti sint, vel ante conversionem ab hæresi valide contraxerint, benedictionem ipsam ad ritum et solemnitatem, non vero ad substantiam et validitatem pertinere conjugii."

Contrariis quibuscumque non obstantibus.

✠ Fr. Vincentius Leo Sallua

Archiep. Chalcedonensis

S. R. and U. Inquisitionis Commissarius Generalis

Juvenatis Pelami S. R. et U. Inquisitionis Notarius.

VIII.

Utriusque ovarii excisio quoad Matrimonium.¹

S. Officium die 3. febr. 1887 ad *Dubium* :

Num mulier per utriusque ovarii excisi defectum sterilis effecta, ad matrimonium ineundum permitti valeat et liceat, necne ?

Resp. Re mature diuque perpensa, matrimonium mulieris, de quo in casu, non esse impediendum.

IX.

Dubia circa Privilegium Paulinum.

I. Quæritur utrum dispensatio a vinculo Matrimonii, quæ dari solet ab Ecclesia, positis ponendis, post baptismum unius partis, potest applicari in casu, in quo, post baptismum unius, duæ partes non cessarunt habere connexionem, et consummarunt Matrimonium sicut ante baptismum.

II. Matrimonium valide contractum ante baptismum inter duos infideles potestne dissolvi, quando, post baptismum unius, pars infidelis promittit quidem se non inquietare mulierem baptizatam in professione

¹ Nouv. Rev. theol. xx. p. 82.

Christianitatis, sed ille recusat dimittere alias uxores illegitimas, vel non vult promittere se servaturum leges Evangelii circa monogamiam?

III. In casu præcedenti, si Matrimonium dissolvi potest, mulier baptizata teneturne recurrere ad dispensationem pro dissolutione Matrimonii?

IV. Mulier baptizata potestne recurrere ad dispensationem, quando prænoscit, quod facta dissolutione Matrimonii, educatio prolis susceptæ penitus erit in potestate viri ejus infidelis?

V. Si dispensatio dari non potest, mulier legitima, quæ fit christiana, post conversionem, potestne cohabitare cum marito infideli, qui simul in eadem domo retinet uxores alias illegitimas?

VI. Puella christiana, obtenta dispensatione disparitatis cultus potestne legitime contrahere Matrimonium cum infideli, qui non promittit se a polygamia abstinere in futurum?

VII. Bertha, adhuc infidelis, contrahit Matrimonium cum infideli statim ac pervenit ad annos pubertatis; et post duos annos relinquit virum suum, nulla suscepta prole, et ambo currunt ad alias nuptias, imo vir accipit plurimas uxores et fit polygamus. Sed nunc mulier ætate provecta, audito Missionario vult baptizari: potestne illa mulier dispensari a vinculo Matrimonii contracti cum primo marito, non postulato consensu ejus, et sic remanere cum secundo marito, ex quo illa suscepit prolem?

VIII. Apud quosdam infideles detestabilis viget consuetudo, juxta quam vir, post commissum adulterium cum uxore alterius, administrat remedium uxori adulteræ, cujus effectus erit inferre mortem super legitimum maritum, eo ipso quod postea habebit connexionem cum uxore sua. Unde postulatur utrum vir legitimus, qui nolit cohabitare cum uxore sua post adulterium commissum, si convertitur ad fidem, poterit dispensari a vinculo Matrimonii sui contracti in infidelitate, et ducere alteram uxorem, etiamsi infidelis uxor adultera vellet et ipsa baptizari?

S. Officii, 11 Julii 1886, ad Vicarium Apost. Nata!.

EE. et RR. PP. ad singula postulata responderunt juxta sequentem modum, hisce tamen prænotatis.

1. Supra scripta postulata intelligi de privilegio a Christo Domino in favorem fidei concesso et per Apostolum Paulum I. ad Cor. VII, 12, seq. promulgato.

2. Hoc privilegium divinum in eo consistere, quod, stante Matrimonio legitime in infidelitate contracto et consummato, si conjugum alter Christianam fidem amplectitur, renuente altero, in sua infidelitate obdurato, cohabitare quidem volente, sed non sine contumelia Creatoris, hoc est non sine periculo subversionis conjugis fidelis, vel non sine execratione Sanctissimi nominis Christi, et Christianæ religionis despicientia, tunc integrum sit converso transire ad alia vota, postquam infidelis interpellatus aut absolute recusaverit cum eo cohabitare aut animum sibi ostenderit cum illo quidem cohabitare, sed non sine Creatoris contumelia.

3. Juxta idem divinum privilegium, conjugem conversum ad fidem, in ipso conversionis puncto non intelligi solutum a vinculo Matrimonii cum infideli adhuc supersiste contracti, sed tunc, si conjux infidelis renuat, acquirere jus transeundi ad alias nuptias cum tamen conjuge fidei. Ceterum tunc solum conjugii vinculum dissolvi, quando conjux conversus transit cum effectu ad alias nuptias.

Hinc :

Ad I. Si quando evenerit, ut stante duorum infidelium Matrimonio, alter conjugum ad fidem conversus baptismum susceperit atque cum infideli conjuge pacifice, et sine contumelia Creatoris cohabitaverit, si postmodum infidelis, quin tamen pars fidelis rationabile motivum dederit discedenti nedum converti recusaverit, sed insuper facta fide de pacifica cohabitatione, aut odio religionis discesserit, aut sine contumelia Creatoris cohabitare noluerit, vel fidelem ad peccatum mortale, aut ad infidelitatem trahere tentaverit, integrum erit conjugi fidei ad alia vota transire.

Ad II. Si agatur de uxore pagana alicujus pagani concubinari, quæ convertitur, tunc facta interpellatione si renuat converti, aut cohabitare absque injuria Creatoris ac proinde desinere a concubinato, qui sine injuria Creatoris certe haberi nequit, poterit uti privilegio in favorem fidei concesso.

Ad III. Quando conjux infidelis rite interpellatus, aut absolute recusaverit cum conjuge ad fidem converso cohabitare, aut animum sibi esse ostenderit cum illo quidem cohabitandi, sed non sine Creatoris contumelia, vel absque eo quod se a concubinato abstinere perpetuo velit, tunc conjux conversus, præhabito Superioris ecclesiastici judicio, separari debet ab infideli et poterit, si velit, uti privilegio seu divina dispensatione in favorem fidei concessa, et sic ad alia vota transire cum persona fidei.

Ad IV. Si conjugii conversi impossibile prorsus sit filios e potestate alterius conjugis in infidelitate obdurati, subducere, nec fas sit, præmissa juridica et formali interpellatione, cum eo cohabitare, vel quia ille non vult, vel non sine contumelia Creatoris vult cohabitare, præhabito judicio Superioris ecclesiastici, integrum erit ad alia vota transire firma tamen manente obligatione, qua semper tenetur, curandi, si quo modo poterit, catholicam filiorum educationem.

Ad V. Provisum in præcedentibus.

Ad VI. Negative et in similibus casibus Missionarii, qui ex concessione apostolica pollent facultate dispensandi super disparitate cultus caveant, ne dispensationem concedant, nisi remoto polygamie periculo.

Ad VII. Quum agatur, uti supponitur, de Matrimonio legitimo in infidelitate contracto mulier separetur a secundo viro omnino et cum effectu; et si ob gravissimas causas et realem impotentiam separari nequeat quoad habitationem, separetur saltem quoad torum et consuetudinem; nullum amplius habens cum eodem viro tactum aut carnale commercium. Deinde de more instruatur, ei præcipue notificando, quod suscepto baptismo non dispensetur ab obligatione, quam habet redeundi ad primum maritum; et quatenus post debitam instructionem constet, eam moveri ad accipiendum baptismum ex vero religionis motivo, admittatur statim ad baptismum, eoque collato, interpelletur omnino primus vir, et interrogetur, utrum converti velit, aut sine contumelia Creatoris cum ea vitam traducturus sit, et de omnibus resultantibus R. P. D. Vicarius Apostolicus Sacram Congregationem certionem faciat. Quod si vero summarie saltem, et extrajudicialiter constet conjugem in infidelitate relictum adeo esse absentem ut moneri legitime non possit, aut monitum ultra tempus in monitione præfixum suam voluntatem non significavisse vel, si adiri quidem possit conjux infidelis, sed de comparte jam facta Christiana interpellari nequeat sine evidenti gravis damni ei vel christianis inferendi periculo, quin hujusmodi damna cum necessaria circumspectione et cautela removeri possint, hæc omnia Apostolicæ Sedi renuntiabit Vicarius Apostolicus, expressis nominibus et expositis gravissimis causis pro obtinenda dispensatione super impedimento dirimenti disparitatis cultus, si prætensus secundus virad huc in infidelitate persistat, et narratis omnibus rerum, personarum, et facti adjunctis, ut in re tam gravis momenti procedi tuto possit.

Ad VIII. Matrimonium etiam in infidelitate contractum naturâ suâ est indissolubile, et tunc solum quoad vinculum dissolvi potest virtute

privilegiū in favorem fidei a Christo Domino concessi, et per Apostolum Paulum promulgati, quando conjugum alter Christianam fidem amplectitur et alter nedum a fide amplectenda omnino renuit, sed nec vult pacifice cum conjugē converso cohabitare, absque iniuria Creatoris, ideoque non esse locum dissolutioni quoad vinculum Matrimonii legitime contracti in infidelitate, quando ambo Conjuges baptismum susceperunt, vel suscipere intendunt.

X.

Decretum Supr. Un. Inquisitionis fer. V. 12 Augusti 1859, quo datur facultas Episcopis et Vicariis apostolicis dispensandi super interpellatione conjugis infidelis.

Quoties conjugem infidelem nec Christi fidem amplecti, nec sine contumelia Creatoris cum conjugē converso velle cohabitare certo constet, Episcopi tanquam Sedis apostolicæ delegati et Vicarii apostolici dispensare poterunt super interpellatione, dummodo urgeat necessitas, nec tempus suppetat recurrendi ad S. Sedem.

(Zitelli de dispensationibus matrim. p. 181.)

XI.

QUOAD OBLIGATIONEM OBSERVANDI CONSTITUTIONEM
BENED. XIV. DEI MISERATIONE IN JUDICIIS ECCLESIASTICIS.

I. Ex S. Congr. Rom. et Univ. Inquisitionis.

DECRETUM.

Feria IV., die 5 Junii 1889.

Emi ac Rmi Cardinales Inquisitores Generales decreverunt : quando agitur de impedimento *disparitatis* cultus, et evidenter constat unam partem esse baptizatam et alteram non fuisse baptizatam: quando agitur de impedimento *ligaminis* et certo constat primum conjugem esse legitimum et adhuc vivere; quando denique agitur de *consanguinitate* aut *affinitate ex copula licita* aut etiam de *cognatione spirituali*, vel de impedimento *clandestinitatis* in locis ubi Decretum Tridentinum *Tametsi* publicatum est, vel uti tale diu observatur; dum modo ex certo et authentico documento, vel, in hujus defectu, ex certis argumentis evidenter constet de existentia hujusmodi impedimentorum Ecclesiæ auctoritate non dispensatorum, hisce in casibus, prætermisissis solemnitatibus in

constitutione Apostolica *Dei miseratione* requisitis, matrimonium poterit ab Ordinario declarari nullum, cum interventu tamen defensoris vinculi matrimonialis, quin opus sit secunda sententia.

L. ✠ S.

J. MANCINI S. R. et U. I. Not.

(Aliud Respons. ad Episc. Wayne-Castren. vide supra *Amer. Eccl. Rev.* 1890. II. p. 71.)¹

II. *Ex S. Congr. Concilii.*

In Wratislaviën.

Dubia : I. *An probatio status liberi in casu incertæ mortis conjugis sit inter causas matrimoniales, quæ subsunt Benedictinæ Constitutioni DEI MISERATIONE quoad formam processus in casu.* Et quatenus negative

II. *An, in hujusmodi negotio expediendo, defensor vinculi interesse adhuc tamen debeat, jurare et appellare ad formam præfatæ constitutionis in casu.*

Resolutio. Sacra C. C. re discussa sub die 14. Decembris 1889 censuit respondere: *Ad I. Negative. Ad II. Pro ditione austriaca posse servari Instructionem in foro ecclesiastico ibi receptam; pro ditione borussica standum Instructionibus S. Officii ad rem spectantibus.*

Ita in Act. S. Sed. Vol. xxii. pag. 553.—Additur:

“Ex quibus colliges I. Defensorem s. vinculi requiri, quando res est de causis, quæ aguntur super matrimoniorum validitate seu nullitate; seu quando aliquis ex conjugibus instantiam porrigit super nullitate matrimonii; non autem quando agitur de eorumdem existentia.

¹ Juvat hic addere *Rescriptum* ad quemdam Ordinarium, ad quod se refert Bouquillon in sua Theol. mor. fundam. ed. 2. pag. 510. 3., quodque transsumpsimus ex periodico Nov. Rev. Théol. xx. 633.

Feria IV., die 5. Septembris 1888.

Dummodo agatur de impedimentis consanguinitatis, affinitatis ex copula licita, cognationis spiritualis, ligaminis, disparitatis cultus (*dummodo non agatur de valore baptismi forsitan collati, quo in casu semper recurrendum erit ad Sanctam Sedem*), et clandestinitatis, atque ex authenticis documentis vel ex testibus fide dignis certo omnino constet de existentia impedimenti, et de dispensatione aut sanatione super eo non concessa, supplicandum Sanctissimo pro facultate procedendi ad sententiam definitivam absque appellatione, non servata forma Benedictinæ constitutionis *Dei miseratione*, adhibito tamen et audito in singulis casibus matrimonialis vinculi Defensore.

Eadem die et feria facta de his omnibus Sanctissimo D. N. Leoni PP. XIII. relatione, Eadem Sanctitas Sua resolutionem Eminentissimorum Patrum approbavit et benigne concessit petitam facultatem.

J. MANCINI S. R. et U. I. Not.

II. Probationem status liberi esse faciendam sine strepitu iudicii a iudice ecclesiastico, prudenti iudicio, attentis omnibus circumstantiis locorum, temporum et personarum."——

Ex S. Pœnitentiaria Apost.

BEATISSIME PATER.

Episcopus L. exponit quod inter novas clausulas quibus Dataria Apostolica in expediendis dispensationibus matrimonialibus utitur, invenitur quædam tenoris sequentis: "Discretionem tuam committimus, et mandamus, ut de præmissis te diligenter informes, et si vera sint exposita, exponentes ab incestus reatu, sententiis, censuris et pœnis ecclesiasticis et temporalibus in utroque foro, imposita eis propter incestum huiusmodi pœnitentia salutaris, Auctoritate Nostra hac vice tantum per te sive per alium absolvas. Demum si tibi expediens videbitur quod dispensatio huiusmodi sit eis concedenda, cum eisdem exponentibus, remoto, quatenus adsit, scandalo, præsertim per separationem tempore tibi beneviso, si fieri poterit, Auctoritate Nostra ex gratia speciali dispenses, prolem susceptam, si quæ sit, et suscipiendam exinde legitimam decernendo.

Hinc quæritur:

I. Utrum executor ad validitatem executionis quatuor teneatur ponere actus seu decreta distincta, id est: actum primum, quo Parochum vel alium deleget ad verificationem causarum; actum secundum, quo executor sive per se sive per alium sponsis impertiatur absolutionem, et pœnitentiam imponat; actum tertium, quo sponsis scandalum reparandum injungatur; actum quartum, quo dispensatio, et prolis legitimatio concedatur?

Et quatenus negative:

II. Utrum sufficiat ponere duos actus seu decreta, scilicet primum actum seu decretum, quo parochus seu alius delegetur ad verificationem causarum; secundum actum seu decretum, quo sponsis sive per executorem, sive per alium impertiatur absolutio, et imponatur pœnitentia, scandalum reparandum injungatur, dispensatio concedatur, et prolis legitimatio; et quidem ita, ut dispensatio et legitimatio concessa intelligatur, sub conditione quod sponsi prius absolutionem obtinuerint, et reparaverint scandalum?

III. Utrum ad validitatem executionis requiratur nova et canonica verificatio causarum, vi Litterarum Apostolicarum instituenda, casu quo

Ordinarius de causis dispensationis exactam et per juratos testes habitam informationem ceperit antequam preces, pro obtinenda dispensatione, Sanctæ Sedi porrexisset?

IV. Utrum verba “in utroque foro absolvas” ita intelligenda sint, ut requiratur duplex absolutio separatim impertienda, una scilicet in foro externo, alia in foro interno:—an ista verba ita intelligenda sint, ut requiratur una tantum absolutio in foro externo impertienda, quæ valeat etiam pro interno?

V. Utrum casu, quo separatio sponsorum fieri possit, ad effectum reparandi scandalum, ad validitatem executionis sufficiat, ut executor aliis mediis efficacibus scandalum reparandum curet?

Sacra Pœnitentiaria, propositis dubiis mature perpensis, respondit:

Ad I. Providebitur in secundo.

Ad II. Sufficere, ita tamen ut dispensatio, et legitimatio prolis ab ipso tantum executore effici possit.

Ad III. Negative.

Ad IV. Negative ad primam partem, affirmative ad secundam.

Ad V. Expedire, ut scandalum removeatur per separationem, sed non prohiberi, quominus alii modi adhibeantur, qui prudenti iudicio Ordinarii sufficiant ad illud removendum.

Datum Romæ in Sacra Pœnitentiaria, die 27 Aprilis 1886.

† F. Simoneschi, Ep. P. Regens.

A. Rubini, S. P. Secr. E.

BOOK REVIEW.

THE LIFE OF JESUS CHRIST according to the Gospel History.

By Rev. A. J. Maas, S. J., Professor of Oriental Languages in Woodstock College, Md.—St. Louis: B. Herder, 1891.

After the recent appearance of the translated biographies of our Lord by Père Didon and the Abbé Fouard, one would hardly expect that a new volume on the same great theme, which from an historical point of view has its definite limitations, could offer anything newly attractive. Nevertheless Fr. Maas' contribution to this class of literature is distinct in character and purpose. Whilst the works of the French writers mentioned above combine the bellettristic with the religious purpose and aim at counteracting the influence of books such as Rénan's *Life of Christ*, or to supply Catholic readers with works similar to those written by Canon Farrar or Geikie in the English language, Fr. Maas has a more practical aim in view. His work is critical, without being what would strike one as strictly scientific. To the preacher and instructor especially the work seems addressed as an aid to the explanation of the Gospels in the light of Christ's own actions. The author deals only with facts and sets aside all conjecture in reference to the person, the associations and the teaching of our Lord. The words of the Gospels are the language of the text of this *Life* in which the different parts are so grouped and explained as to shed all available light upon the meaning of the whole. Where the chronological order is doubtful, the reader is warned of the fact in notes, and different opinions regarding the same topics are given without bias or unreasonable preference.

We have then in this *Life of Christ* a Gospel-Commentary in which the central idea of our holy religion is accurately explained. It is a book of immense value to Catholics who reading the Bible are often at a loss to interpret passages which, whilst not necessarily involving the teaching of dogmatic truth, would elevate their intelligence to the more intimate recognition of God's designs with regard to the Christian soul. To the priest it is of so much more importance as it becomes his duty to interpret the divine counsels as manifested through the Sacred Scripture.

Fr. Maas has made use of the latest and the best Catholic and non-Catholic commentators, whilst he has not neglected the older Christian

classics whose Catholic instincts have in many cases anticipated the light which modern biblical study has thrown upon the convictions even of men who live by reason and not by faith.

We are prevented from doing more, just now, to popularize this excellent work than to invite attention to it. There is a mine of solid information in what the author calls the "Introductory Dissertation" to the four Gospels, as well as in the notes which accompany the Gospel-harmony throughout.

In the matter of chronology which the author rests upon the most approved sources he gives the probable year *after the actual* birth of our Lord which is not, as is well known, the current reckoning in the Christian era.

The typography and general 'get up' of the volume deserves all commendation.

CONSIDERATIONES PRO REFORMATIONE VITÆ, in usum sacerdotum, maxime tempore exercitiorum spiritualium. Conscriptit G. Roder S. J. Editio altera.—Friburgi Brisgoviae. Sumptibus Herder. 1891. B. Herder, St. Louis, Mo.

A neatly printed little volume which offers itself as a good friend to those who are anxious or willing to enter into themselves and to study what hinders and what may promote the saving of a priest's soul. The author aims at combatting that superficial self-examination which never gets beyond generalities and which makes of our confessions more or less a routine work effecting little or no determined reformation in our lives.

The book is divided into four *Considerationes* in the three first of which the reader is confronted with the obligations imposed by the ten commandments and the precepts of the Church. The matter applies wholly to the priestly life, in its various functions, and eschewing general exhortations enters at once into the theology of the subject, adhering closely to the principles formulated by St. Thomas and St. Alphonsus.

The knowledge of self having been facilitated by the study of our obligations, we find in the fourth *Consideratio* the method of eliciting sorrow and inaugurating a stable reform in our lives by means of confession and satisfaction, to the performing of which the writer gives some admirable hints.

The second half of the work contains in a number of Appendices the safeguards of a holy life such as one is bound to lead in the sacred min-

istry. Particular examen, scrupulosity, meditation, mass, private retreats are the subjects which follow under separate heads. Appendix VII contains much valuable and practical information as regards censures and irregularities. In the last part we have a choice selection of devotions such as may be daily used by any priest.

The whole is put in so very small a compass that it invites practical use by anyone who, whilst unable to devote much time to actual prayer, is concerned to preserve that spiritual life without which the functions of the priesthood become the source of damnation to him who administers them to others.

CURSUS VITÆ SPIRITUALIS Facili ac perspicua methodo perdu-
cens hominem ab initio conversionis usque ad apicem sanctitatis.
Auctore R. P. D. Carolo Joseph Morotio, Congr. S. Bernardi Ord.
Cist. monach. Editio nova a sacerdote Congr. SS. Redemptoris
adornata.—Ratisbonæ, Neo Eboraci et Cincinnatii. Sumpt., Chartte.
Typ. Friderici Pustet. S. Sed. Apost. Typog. MDCCCXCI.

This is an important book for priests, inasmuch as it contains a systematic method for acquiring that solid ascetical and mystical theology without which spiritual direction is in one sense an absolute impossibility and in another a positive danger to souls. There is a general impression that a devout priest is a good confessor and a safe guide of souls in the spiritual life. This is not true; for although piety is a great help in the discernment necessary for direction of others, it is by no means essential. The direction of souls is both a science and an art based on the knowledge of human weakness and its proper antidotes. The study of psychology helps a director much more than recommendation of certain exercises in piety. God has given us brains in order to use them, and to pray when we ought first to think would simply subvert the order of providence which it is preposterous to set aside.

Hence the study of ascetical theology is a duty not only for directors of religious communities, masters of novices and Rectors of Seminaries, but the circumstances of our missionary intercourse make it incumbent upon all confessors. It would be difficult to find a treatise which deals so briefly and thoroughly with the subject as does Morotius whose two hundred years of age make his book no less valuable to-day than it was in times when the vagaries of mysticism made a clear line of guidance a necessary help in the cure of souls. The learned editor of the book at this date deserves the thanks of all theological students for having rendered a nearly forgotten treasure newly accessible.

It is needless to say the author is thoroughly Thomistic, which is a comfortable assurance when we approach a theme so delicate as ascetic and mystic theology. As a Cistercian monk the author practices what he preaches and we may safely trust the efficacy of the precepts which he lays down.

The volume forms a fit complement to the texts of moral theology used in our seminaries and even where ascetical theology forms no part of the teaching curriculum, a book like this serves as a help in spiritual reading and as a compass for private study.

PONTIFICALE ROMANUM Summorum Pontificum jussu editum a Benedicto XIV. et Leone XIII. Pont. Max. Recognitum et Castigatum. Editio Prima post typicam. (Sine Cantu.)—Ratisbonæ, Neo Eboraci et Cincinnati. Sumptibus, Chartis et Typis Friderici Pustet, S. Sedis Apost. et S. Rit. Congreg. Typographi. MDCCCXCI.

This new edition of the Roman Pontifical is in every respect a facsimile of the magnificent first edition which was to serve as a model for future reprints of the liturgical text, except that the notation is omitted. The volume has thus been reduced in bulk, which renders it more convenient for use in those episcopal functions which are performed without the solemnity of public chant. The perfect finish of the liturgical works which have been produced of recent years by the Pontifical Printers at Ratisbonne could hardly be surpassed. The Pontifical is a gem in the way of publications. Chevalier Pustet has decidedly understood and conscientiously carried out the high purpose which the liturgical books serve. He might have done less and yet satisfied the demands and escaped criticism, but as a devout lover of the glory of God's House he would not employ any but the best means for the execution of a task which he considered a sacred pledge.

INTRODUCTIO IN S. SCRIPTURAM. Auctore P. Petro Fernández et Fernández, Augustiniano, S. Theologiæ Professore.—Cursus Theologicus in usum Scholarum: Tomus secundus.—Matriti, apud Societatem editricem S. Francisci Sales. 1891. pp. 676.

The Spanish theologians were at one time the peers of ecclesiastical writers; for more than a century past, however, there have been among them but few authors of distinction and these have excelled mainly in polemic theology. The scarcity of Biblical scholars in Spain, when compared with the neighboring countries of France and Germany, may be accounted for by the fact that the western peninsula of Europe has up to a recent date suffered but little from the aggressive criticism of the

rationalist school which is the legitimate offspring of the Protestant system of private interpretation. The study of "Introduction to the S. Scriptures" as a separate theological discipline owes, in fact, less to the discoveries of modern archaeologists and the development of oriental philology than to a weakening of that universal reverence with which the word of God was at one time regarded. Hence among Catholic students the "Introductio" forms rather a part of apologetics and is not as with Protestants a positive theological science necessary for the rational support of their creed. This fact does not, of course, lessen the importance of the study for the ecclesiastical student and it is a healthy sign of progress in the defence of Catholic dogma to note the interest which biblical criticism has called forth among our theologians.

P. Fernandez' work comes therefore with a twofold claim upon our attention. Not only is it a serious contribution to what might be called a comparatively new department of theological literature, but it comes from a Spanish theologian whose treatment of the subject bears the mark of a certain originality for which his countrymen have always been noted. Last year the same author issued a work entitled *De Religione et Ecclesia ac de Locis theologicis*, which was the first volume of a series of theological text books "in usum scholarum," and of which the present *Introductio in S. Scripturam* forms the continuation.

In reviewing the work we must at once call attention to the method of our author which is, as we said and as might have been expected, quite original and in harmony with what would seem to be the general plan proposed in the above-mentioned series.

Unlike Ubaldi, Cornely, Lesêtre, and other recent writers of Introductions to the Sacred Volumes, our author follows the logic of association rather than that of development, which latter whilst more in accord with accepted scientific methods, especially of the German schools, is also more formal and compels the intellectual faculties into certain grooves, sometimes at the expense of the practical element in education.

Starting with the usual exposition of the nature and elements of hermeneutical studies, P. Fernandez treats in the first place the critical portion wherein he considers the motives which prompt us to accept the genuineness, integrity, antiquity etc., of the Sacred Scriptures.

Since both reason and authority must serve us as guides in weighing the arguments and in interpreting the meaning of holy Scripture, the author distinguishes between the critica *humana* and the critica *theologica*.

The former considers the sacred text simply as a literary or historical production, just as we would regard a work of Origen or St. Augustine or Shakespeare. The other portion examines the S. Scriptures as a record of inspired and revealed truth. In both cases due consideration is given to the so-called *verbal* criticism. An analogous division of the subject is observed in the strictly hermeneutical part of the work, which takes up the second half, and where the canons are laid down by which we may interpret the sacred text. Thus the arguments which will answer the rationalist are kept distinct from those which would prove the inspiration of distinct portions against the sectaries.

It is needless to go into details concerning the opinions and views of our author on points where difference of opinion is a legitimate exercise of individual judgment. Suffice it to say that he is thoroughly orthodox and that the traces of his master, St. Augustine, are everywhere apparent. Nor are the frequent quotations from the writings of the illustrious bishop of Hippo to be regarded as the mere partiality of a devoted disciple. St. Augustine was the first who practically developed what may be called the hermeneutical element in dogmatic theology. Whilst due credit must be given to Origen for his researches and to the Donatist Tichonius as the author of the "*septem regulæ ad investigandam et inveniendam intelligentiam S. Scripturæ*" which the saint adopted in his work "*De Doctrina Christiana*," St. Augustine's work is nothing less than an exposition of, as he himself calls it, "*præcepta tractandarum Scripturarum*."

We believe that as a class-book the work of Fernandez will be found of great service. His definitions are clear and the divisions strongly emphasize the succession of thoughts. In this connection it must be remembered that the author does not consider the '*Introductio*' a distinct science, but rather a "*complexus notionum quæ ad rectam interpretationem rectumque usum S. S. præquiruntur*." This, of course, does not preclude a perfectly systematic arrangement, and one is constantly reminded of the syllogistic form of reasoning in the answers which the author makes to objections of adversaries. We have casually been struck by the mention of certain antiquated names and the omission of a few of the latest authorities who have superseded the last two generations in sharpening the old weapons of attack into new points.

The style of writing is elegant, sometimes almost studied, but nowhere obscure. The excellence of the letter-press suffers somewhat

from an unusual number of typographical errors throughout the book. But this defect can easily be remedied and does not interfere with the value of the work as a whole both in point of form and as to the general orthodoxy of its teaching.

THE LIFE AND TIMES OF KATERI TEKAKWITHA, THE LILY OF THE MOHAWKS. 1656-1680. By Ellen H. Walworth, author of "An old world as seen through young eyes." Buffalo: Peter Paul & Brother. 1891.

It is a beautiful history which the author has woven out of the threads of the saintly Tekakwitha's life. The child of a pagan Mohawk and a Christian Algonquin mother, Kateri lost both parents together with an only brother at one stroke when but a child four years old. Tekakwitha had never been baptized, for her mother, originally a captive at the hands of the Indian warrior who married her, was not allowed to show the signs of that faith which she secretly kept in her breast and with which she nourished the dear child at her bosom. Was it the mother's dying prayer which fifteen years later, when the child had grown into a beautiful maiden whom the best Indian braves of her tribe would fain have won in wedlock, brought the French missionaries to the lodge of her savage uncle, where the sight of their affable manners, their regularity in prayer and general behavior awakened in her virginal heart the ardent desire of being baptized and espoused to the Saviour whom she so closely imitated in the few years of martyrdom and charity which followed. Fair Lily of the Mohawks! who does not wish to see her placed on our American altars in sweet companionship with the lovely Rose of Peru.

Miss Walworth has not given us what we might have expected in the ordinary run of such books as this. With an admirable enthusiasm for the subject of her story she has preserved the sober truthfulness of the historian. No doubt it has caused her much labor, for there is a wonderful amount of detail which is based upon original search and exact information. But her love for the theme has made her diligent beyond the common run of writers who compile such biographies, even when they do so from original sources. The style of writing is ornate and flowing. It reads in places like a novel, and yet we have at every step the assurance that it is not merely the work of her ardent imagination. There is as much discretion shown in what Miss Walworth omits from her history, as she displays judiciousness and taste in what she

recounts. A history of Tekakwitha written in French might have contained many things which, although probable and true, would commend themselves to the faith and piety of those only who have an avowed reverence for supernatural manifestations but which are not necessarily the effects of heroic virtue. Such details Miss Walworth found in the notes placed at her disposal; but she very properly passed them over in this biography.

We sincerely recommend this book to all who would supply the young with that exceptional reading which satisfies a desire for knowledge whilst it elevates and edifies. It is a pattern of Catholic biography and it would be a great service rendered to Catholics if the author could be induced to re-write in her own way some of the lives of saints which are in the hands of our young people.

There are a number of illustrations and a map in the volume which is a good specimen of book-making. Altogether we have here an excellent contribution to our Catholic libraries; although the book might be read by non-Catholics with profit for the historical information which it contains.

LA VIDA DE S. LUIS GONZAGA, Patrono de la Juventud Christiana. Relatada con motivo del Tercer Centenario del Santo. Por el P. M. Meschler, S. J. Aprobada por los Rmos. Sres. obispos de Madrid-Alcalá etc. Version Hecha con presencia de la segunda edicion del original Aleman.—Friburgo en Brisgovia. B. Herder, 1891. St. Louis, Mo.

We have here a Spanish translation of a charmingly written life of St. Aloysius. The author undertook to introduce his beautiful theme in a novel way and with all the graphic coloring which belongs traditionally to romance but which in this case has the support of fact and scenery to make it true. Naturally this very style adapts itself to the genius of the southern languages and accordingly we have a very entertaining Spanish book written in language of which the critic to whom we committed it for review says: "*la lenguaje es dulce y elegante; aunque se halla en ella espressiones poco usadas.*" Surely this is sufficiently high praise to the literary character of a translation to commend it to the readers of choice books in the Spanish tongue.

BOOKS RECEIVED.

- LA VIDA DE S. LUIS GONZAGA.** Patrono de la Juventud Christiana. Relatada con motivo del Tercer Centenario del Santo. Por el P. M. Meschler, S. J. Con tres fototipias copias de originales autenticos. Aprobada por los Rmos. Sres. obispos de Madrid—Alcalá y de Calahorra y la Calzada etc. Version Hecha con presencia de la segunda edicion del original Aleman.—Friburgo en Brisgovia, B. Herder, Libroero—editor Pontificio. 1891. St. Louis, Mo.
- THE LIFE OF JESUS CHRIST** according to the Gospel history. By Rev. A. J. Maas, S. J. Professor of oriental tongues in Woodstock College, Md.—St. Louis, B. Herder. 1891.
- MORALPHILOSOPHIE.** Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ordnung. Von Victor Cathrein, S. J. I Bd.: Allgemeine Moralphilosophie, II Bd.: Besondere Moralphilosophie. Freiburg: B. Herder. 1891. St. Louis, Mo.
- INTRODUCTIO IN S. SCRIPTURAM.**—Cursus Theologicus in usum scholarum auctore P. Petro Fernández et Fernández, Augustiniano, S. Theologiæ Professore.—Matriti. Apud societatem editricem S. Francisci de Sales. MDCCCXCI.
- MOSES BAR KEPHA** und Sein Bush von der Seele. Von Dr. Oscar Braun.—Freiburg: B. Herder. 1891. St. Louis, Mo.
- A CHRISTIAN APOLOGY.** By Paul Schanz, D. D. Ph., Prof. of Theol. at the University of Tuebingen. Translated by Rev. Michael F. Glancey and Rev. Victor J. Schobel, D. D. In Three volumes. Vol. II. God and Revelation. 1891—Fr. Pustet & Co. New York and Cincinnati.
- THE TEACHER AND ORGANIST.** An educational monthly devoted to the interest of Catholic schools and Church music.—F. H. Loeffler and A. Matre. Cincinnati. 1891, Vol. III.
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- SIMPLICITY IN PRAYER.** By the author of "Les petites Fleurs." From the French.—Benziger Bros. 1891.
- NATURAL THEOLOGY.** By Rev. Bernard Boedder, S. J.—Benziger Bros. 1891.
- COMPENDIUM THEOLOGIÆ MORALIS** ad usum seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S. J. Editio Sexta.—Fr. Pustet & Co. Ratisbonae, Neo Eboraci et Cincinnati. 1891.

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THE LAW OF DEATH.

Moralphilosophie von Victor Cathrein, S. J. Vol. I, II. St. Louis—Herder. 1891.

The Data of Ethics—by Herbert Spencer. Appleton. New York. 1888.

I.

THE mind and heart of the Church are busied this month in special degree with the dead. With mass, and prayer, and many a deed of loving atonement she seeks to appease Divine Justice and to win Divine mercy for her departed children. But suffrage for the dead is fraught with manifold blessing for the living, and not least in this that it brings a deeper realization of the common end of all:

Debemur morti nos nostraque.

We may look at Death in various ways though for the wise man they all converge into one. In the light of God's Revelation it is "the wages of sin," yet a penalty, like the other ills of man's pilgrimage, replete with moral good—reflecting its merit beyond the grave. Human reason has no certain word as to the creature's share in bringing "Death into the world, with all our woes," yet it plainly points the

Creator of Life as the Author of Death, and showing its source, it tells no less surely of its all-wise, beneficent purpose. It is of this purpose, viewed in the light of reason, as a universal phenomenon and law of nature, that we intend to treat here. Our thoughts will be guided by the writer whose profound work on Ethics we have placed first at the head of this paper. Something is said in the Book-Notices of the present number of this Review concerning the general scope and merit of Fr. Cathrein's work. Here we wish to draw special attention to his line of thought on the Law of Death. It is not usual to find a treatise on such a subject in a work on Moral Philosophy, but it forms a fitting complement to the disquisition on man's life-purpose, and in this relation Fr. Cathrein has placed it. We do not select it as exhibiting a chief excellence in the volumes, for they contain many chapters more learnedly and profoundly wrought. The subject, however, is well handled, interesting, and in touch with the character of the season. This is why we present its sketch to our readers here and now.

II.

All living things on this our planet are subject to the Law of Death. The minutest Diatom, and the giant monarch of the forest: the microscopic Amoeba, and the hugest mammal—to each and every plant and animal it is appointed, as it is to man, once to die. What is most striking in this world-wide phenomenon is that the life-period for every species of organism is fixed. Individuals now and again live on beyond, as many fall short of, the average span; yet within a time, longer or shorter, the sentence of Death is executed on all. What explanation of this fact can be given by that extreme phase of the evolutionary theory which sees in the highest forms of nature simply the outcome of the mechanical struggle upward from the inorganic, through the lower and ascending forms of the vegetable and animal Kingdoms? No pains have been spared by the advocates of

this theory "to explain the rapid, irresistible approach of Death. Yet no fact is there that stands so completely at variance with it. The process of evolution ought to result in the increase and perfecting of life. Organisms best endowed in the struggle for existence should hold the mastery. The higher we rise in the scale of the living, the stronger, and the more enduring should life have become, and man should be marked from all other beings by length of years. Yet this is not the case." Quite the contrary as we go down amongst the living, life on an average seems to be prolonged. In the plant world, for instance, we are astonished at the longevity of our common trees. The elm, according to De Candolle, sometimes reaches the age of 335 years, the chestnut 600, the cedar 800, the oak 1500. The Baobab (*Ansonia digitata*) a tree of tropical Africa has been known to outlive fifty centuries!

So, too, in the Animal kingdom. An *Actinia* or *Sea-anemone*, alive nine years ago in an Edinburgh collection, perhaps it is living still, had reached the age of seventy years. In the imperial fish-ponds of ancient Rome lampreys are said to have attained their sixtieth year. Pike and carp have been ascertained to live 150 years, tortoises 100 years. Amongst mammals the elephant is supposed to attain the greatest age, reaching above a hundred years.¹ And yet of man, the lord of the visible world, in whom nature's upward striving reaches its climax—of man it is written: "His years shall be considered as a spider. The days of his years in them are threescore and ten. But if in the strong they be fourscore, what is more of them is labor and sorrow."²

The testimony of comparative Physiology is confirmed by that of history: "for, as far as the data warrant a judgment, they show that in ancient times there were more instances of advanced age, amongst men, than we find to-day. We are aware that the question whether the length of middle age, in

¹ Encyc. Brittanica—Art. Longevity.

² Ps. 89, 10.

proportion to the totality of births, has not been increased during the past few centuries, is still open. But even were the question to be answered in the affirmative, it would not favor the evolutionary theory; for in so far as there has been any increase in years, it has been mainly the result of greater precautionary measures, better care of the young and sick, etc. not the result of inherited adaptation, stronger physical constitution, and greater intrinsic vitality, as should have been the case in the Spencerian hypothesis."¹

But it will be urged that it is unfair to gauge life by mere length. Breadth, depth, intensity are no less important factors. "Length of life," says Mr. Herbert Spencer, "is not by itself a measure of evolution of conduct: but quantity of life must be taken into account. An oyster adapted by its structure to the diffused food contained in the water it draws in, and shielded by its shell from nearly all dangers, may live longer than a cuttle-fish which has superior powers of dealing with numerous contingencies; but then the sum of vital activities during any given interval is less in the oyster than in the cuttle-fish. . . Nor is it otherwise when we compare the more evolved with the less evolved among mankind. The difference between the average lengths of the lives of savage and civilized is no true measure of the difference between the totalities of their two lives considered as aggregates of thought, feeling and action. Hence, estimating life by multiplying its length with its breadth, we must say that the augmentation of it which accompanies evolution of conduct results from increase of both factors."²

Unfortunately, however, for this view of the case, it is not so much for intensity as for extension of life that man, as well as irrational organisms, struggles and ever has struggled. No matter how wretched his condition, man in his normal state of mind, is ready to forego breadth of life, if he can but add to the number of his days. Very appositely does Fr.

¹ Cathrein *Sittenlehre d. Darwinismus*, p. 49.

² *Data of Ethics*, p. 14

Cathrein, in his *Ethics of Darwinism*, cited above inquire: "Why is it that despite the instinct of self-conservation so active in all human kind, despite the tenacity wherewith man clings to this life, directing all his efforts to extend its limit, the evolutionary process so speedily reaches the pillars of Hercules, with their warning: 'Thus far and no farther.' . . . The question is the more justified from the fact that the same process has brought the whale to an age of several centuries. If the process has worked up to man, why should it there halt, and be unable to extend at least human life?"¹

Moreover Mr. Spencer's implication that length of life is conditioned by its intensity is hardly born out by facts. Surely the life of the bird, involves more complex relations, inward and outward, than do that of the *Mammalia* and *Amphibia*. And yet birds are often longer lived than many *Mammalia* and *Amphibia* of equal size. Eagles and crows have been known to live a hundred years, and parrots have been kept in confinement for sixty years.² "Longevity," says Dr. A. Weisman, whose attitude towards Darwinism is unsuspected, "depends not simply on an animal's size, complexity of structure, rapidity of molecular change. Thus to condition it would be to run utterly counter to facts. From such a standpoint, how could we explain the fact that amongst ants the females and workers live several years, whilst the males survive but a few weeks? The two sexes are not distinguished by any perceptible difference in size, complexity of build, nor movement in the changes of its constituents. In all these respects, they agree, and yet they differ so markedly in the normal lengths of their respective lives."³

We know from every-day observation the stages of man's advance to that

"Last scene of all
That ends this strange eventful history,"

¹ D. Sittenlehre d. Darwinismus, p. 51.

² Encycl. Britt. 1. c.

³ Über d. Dauer d. Lebens, ap. Cathrein, d. Sittenlehre, etc., p. 51.

How the senses are successfully sealed. How sight becomes dim and unsteady, losing at last the pictures of the outer world: hearing grows gradually insensible to sounds: touch blunted into dulness: odors act but weakly: though taste still lingers. How as the organs of sense decline, the functions of the brain fade away by degrees. Imagination is unfixed, memory feeble, intellect uncertain. Bodily movement becomes slow and painful, as the muscles stiffen. "Each of the bonds attaching the old man to present existence parts by slow degrees. . . Nutrition still takes place, but very soon the forces desert the most essential organs. Digestion languishes, the secretions dry up, capillary circulation is clogged, that of the large vessels in their turn is choked."¹ At last the heart whose first pulse announced the dawn of life, tells in its last of the night that has come. And so we may say that Death comes because the organs are worn out, or so abnormally conditioned as to be unable to subserve the vital functions. Or we may put it, that life is limited because cellular development is limited. Yet this is not to solve the difficulty, but only to clothe it in other terms. Why should there be any limit at all to organic stability? Why not an unending equilibrium, between assimilation and excretion? Why may not the building and tearing down of cells—the organic unit—go on indefinitely in the living structure? Physical science can give no answer to these queries. Theistic Cosmology alone, in its bearing

The queen bee lives at times as long as five years, the workers six to seven months, the drones at most four months. Amongst wasps the females live much longer than the males, though they have a much larger share in the work of the colony, lead consequently a much more intense life. The females go into winter quarters at the coming of frost. This the males never do, but die in October. The females plant the new colony in Spring and die before the close of Summer.

The *Ephemeræ*—or day-flies—and some other insects die immediately after laying their eggs. Cathrein Sittenlehre, etc., p. 53. How explain these facts from a mere mechanical theory of nature?

especially on Ethics, throws on them satisfactory light. The

¹ Papillon. Nature and Life, p. 306.

limiting cause of life is the Creator and Designer of the Universe. The Author of Life is the Lord of Death.

III.

1. "*The Law of Death is explicable only on theological grounds, as the decree, namely, of a rational Will for some pre-determined purpose.*" This statement is the simple conclusion of what has already been said. A mechanical conception of nature sheds no more light on the term, than it does on the beginning of life. Therefore we must look for it in the order of finality.

2. "*The immediate purpose of life's limited duration in irrational beings is the good of their kind, the remote purpose the good of universal nature, especially the good of man.*"

In the vegetable and animal kingdoms individuals exist for the utility of their species, and when they have given their mede of service, and have grown useless to their kind, they die, in order to give place to a more thrifty posterity. The wear and tear on organisms in their struggle with their environment are sure to bring about impairment which, if transmitted continuously, would eventually bring ruin to the species. "Let us suppose," says Dr. Weismann that an individual of the higher animal species possessed the power of unending life. This would be of no utility to its species. For even if it escaped during an indefinite period *accidents* destructive of its complete range of life, nevertheless, it could not avoid at sometime suffering a slight injury, to-day in one member, ten years hence, say, in another—an injury which it could not entirely repair. The longer then its life, the more imperfect, the more decrepid, it would become, and the less able to be useful to its kind. Individuals are worn out in their contact with the outer world, and for this reason alone it is absolutely necessary that they should be constantly replaced by others, even if they had the power of life unending."¹

¹ Op. cit. p. 55.

It may be granted that the fittest survive in the struggle for existence, "but natural selection does not account for the fact that those best adapted for the maintenance of their *species* come off the victors. This adaptation of the individual to the utility of its kind shows the purpose of an intelligent designer. The working out of this purpose requires the limitation of number and of life's duration, so as to insure the co-existence of a sufficient aggregate of vigorous individuals."

Again, the purpose of Death is seen in the preservation of that wondrous co-ordination and subordination of living groups, on which is based the harmony of organic nature. Were not Death incessantly at work in every domain of life, the stronger species would soon drive out the weaker, and space and nutriment would be insufficient for the masters. Animals and plants increase in geometrical ratio. The meaning of this fact we can hardly hope to realize. Let us view it in an illustration or two. "In the lower orders," says Mr. Wallace, increase is especially rapid, a single flesh fly (*Musca carnaria*) producing 20,000 larvæ, and these growing so quickly that they reach their full size in a few days: hence the great Swedish naturalist, Linnæus, asserted that a dead horse would be devoured by three of these flies as quickly as by a lion. Each of these larvæ remains in the pupa state about five or six days so that each parent-fly may be increased ten-thousand fold in a fortnight. Supposing that they went on increasing at this rate during only three months of Summer, there would result *one hundred millions of millions* for each fly at the commencement of summer. . . And this is only one species, while there are thousands of other species increasing also at an enormous rate; so that if they were unchecked, the whole atmosphere would be dense with flies, and all animal food and much of animal life would be destroyed by them.¹

Admirable features of this remarkable work are its calm, scientific method, and reverent tone. The gaps in the evolutionary theory are candidly pointed out. The

¹ Darwinism p. 17.

necessity for a higher spiritual cause to account for the beginning of life, and its divisions into kingdoms, especially too for man's intelligence is strongly maintained. Whilst the struggle for existence in the domains of life, is graphically described, its ethical aspect is well shown, and "the poet's picture of

' Nature red in tooth and claw

With ravine '

is proved to be a picture the evil of which is read into it by human imaginations, the reality being made up of full and happy lives, usually terminated, by the quickest and least painful of deaths." (p. 27.) Would that the other leaders in modern science imitated Mr. Wallace's moderation!

The marvellous productiveness of the common Aphides or plant-lice is generally known. They increase by budding. In a very short time the progeny of three or four will cover a whole plant. "In fact it has been reckoned that a single Aphis may give rise in one summer to a quintillion of little ones." ¹

"*One pair* of birds having four young ones each year would if all their children and descendants lived and multiplied produce *two thousand millions* in *fifteen years*. ². . If there were only one single plant in the whole world to-day, and it produced fifty seeds in a year and could multiply unchecked, its descendants would cover the whole globe in nine years. ³

These examples might be multiplied indefinitely. They suffice to show the purpose of Death in the realms of life, and the marvellous Providence that foresees and preserves the just relations of the untold numbers of living kinds. Aptly does Bryant sing :

" My heart is awed within me, when I think
Of the great miracle that still goes on
In silence round me—the perpetual work
Of thy creation, finished, yet renewed
Forever." ⁴

The Law of Death moreover is the condition of Nature's most winning charms. Without it her face would wear one

¹ Life and her Children, p. 204.

² Wallace.

³ Huxley.

⁴ Forest Hymn.

blank monotonous expression. The joyous reawakening of Spring with its new life teeming in wood and field, the strength of Summer, the plenty of Autumn, are all dependent on the work of Death :

Look in this beautiful world, and read the truth
In her fair page; see, every season brings
New change to her, of everlasting youth :
Still the green soil, with joyous living things,
Swarms, the wide air is full of joyous wings,
And myriads, still, are happy in the sleep
Of ocean's azure gulfs, and where he flings
The restless surge."¹

Turn we lastly to the inexorable Law as it governs our own kind. Here, too, is its purpose in large measure the good of the species. Unlimited age would soon people the fair earth with a hopeless, decrepid race spending its weary years in consuming the insufficient supply of Nature's bounty. But

"Lo ! all grow old and die ; yet see again
How in the faltering footsteps of decay
Youth presses—ever gay and beautiful youth
In all its beautiful forms "

and keeps our race in enduring strength.

The family, society's unit, with its countless ties binding heart with heart in the bright and dark vicissitudes of life depends on Death. Without Death the increase of human kind would not only be useless, but absolutely baneful. Earth could offer neither food nor space for its human guests. Pithily does Fr. Cathrein put it: "The cradle depends on the coffin, and the vigorous life that courses in humanity's veins, may be said to out-well from Death."

Individual man, however, is not merely a means to an end. Destined as he is for perfect happiness, the perfection of his own rational nature, he is in a measure an end unto himself. All earthly things are subordinate to man. He is their prox-

¹ Bryant's *The Ages*.

imate extrinsic end.¹ The irrational world has its purpose in the harmony it displays in the unity of its manifold parts; its ultimate purpose in its reflecting the perfections of its Maker. But extrinsically and proximately, it is fitted up for man's dwelling and service. Mr. Mivart, after sketching the order of finality displayed in the various departments of organic nature thus concludes: "An increase of service and a consequently increased dependence are manifest as we ascend through these degrees of existence. Cosmical entities and their laws serve organic being more than inorganic, sentient being more than insentient, rational being more than sentient. Therefore, as theists, we are logically compelled to affirm that God has evidently willed most service to man of all His earthly creatures. Thus also, as we have just said, a successively increasing purpose runs through the irrational creatures up to man. All the lower creatures have ministered to him, and have, as a fact, prepared the way for his existence. Therefore whatever ends they also serve, they exist especially for him."² As therefore man must live in a large measure for himself, so, too, must he die for himself. For him to die as to live, is gain.

But why to man, in comparison with the inferior orders of the living, has there been allowed so scant a number of years? Having by his intelligence gained considerable mastery over nature, animate and inanimate, knowing how to adapt her powers to his own conservation, and to the healing of the ills to which he is heir, why may he not prolong his days, and in the onward march of evolution reach unending life? In the mechanical theory of the universe the snapping of earth's brightest flower in the morning of its exist-

¹ "The most vulgar minds," says Kant, "agree in replying that man can only be the final end of the creation as a *moral being*. What purpose does it serve, they will ask, that this man has so much talent and activity, that relatively to his interests, as well as those of others, he has so much value, if he is *without a good will*: if, as regards his inner man, he is only an object of contempt?" Critique of the Judgment. § 85.

² Truth p. 495.

ence must forever be a hopeless mystery leading logically to despair and sensualism. To despair—that the heart so full of longing for the true and the good and clinging so mightily to its present life, should so early cease to beat. To sensualism—for if life's purpose is exhausted in the living, then,

“Quid sit futurum cras fuge quærere, et
Quem sors dierum cunque dabit luco appone.”

Not so in the Theistic conception of nature. In it man is a pilgrim on earth, journeying to his home beyond the grave. Life is a time of trial and preparation. This is the testimony not only of Revelation, but the unimpeachable verdict of reason. It is written in *consciousness* and in the moral order—in the sphere of *the Ought*, wherein man works out his destiny,—in *conscience*. Fitting therefore it is that the days of his pilgrimage, as a period of probation, should be few. Fitting, too, that the time and circumstances of the end should be hidden. To be ever watchful, ever ready is the behest of reason, as of faith, to the man who measures his life by the only true standard, its bearing on the life after death.

Thy's view, moreover, sheds its light downwards on the purpose of Death in the irrational world. As the inferior orders serve man in their existence and living, so too do they serve him in their dying. Irrational beings die not simply that man may have space and means to live, but that they may aid him in the development of his moral life, that they may assist him in preparing for his unfailing end. 'Tis Nature's teaching from all around—"Earth and her waters, and the depths of air"—her still, small voice to every listening mind:—

“Yet a few days, and thee
The all bewildering sun shall see so more
All his course ; nor yet in the cold ground,
Where thy pale form was laid with many tears.
Nor in the embrace of ocean, shall exist
Thy image.”

This is Nature's *memento mori* told in her continuous change. Rest and peace are the objects of the heart's unceasing desire. But wherever it look, the countless shapes of Death are weaving their endless maze, and singing the refrain of unrest and instability in all things earthly, warning man to place his hopes and longings in the unchanging, enduring goods of home.

“Weep not that the world changes, did it keep

A stable, changeless state, 'twere cause indeed to weep.”

Profoundly and beautifully does Fr. Cathrein close the chapter: “Truly, with admirable finality do all things in universal nature unite, mutually helping, combining, perfecting in one, vast, harmonious whole. The immediate end of it all is man. Placed in the ever changing whirl of things and interwoven with them as to his organic elements, his it is to struggle onward through the transient to the eternally unchangeable. On the ladder of the perishable and finite, his mind and heart should rise to the ever-abiding, infinite source of all that is True, and Good and Beautiful. Herein is found the glory of God and the eternal weal of man.”

“Nor love thy life nor hate; but what thou liv'st

Live well: how long or short permit to Heav'n.”

F. P. SIEGFRIED.

WHAT HINDERS AND WHAT HELPS TO BUILD A PAROCHIAL SCHOOL.

THE Decrees of the late Plenary Council were ratified in 1885. They were promulgated and declared as in force at the beginning of 1886.

According to section 199 (Tit. VI), every parish was to begin the erection of a Parish-school within two years from the date of publication of the Decrees. Where serious difficulties demanded a longer term the Ordinary was to extend the time, whilst, in cases of evident neglect on the part of a pastor, the Bishop was authorized to remove him from his rectorship without other cause.

Since the year 1888 schools have sprung up everywhere. In many cases they are models of building, appointment and scholastic management. Those who looked simply on have marvelled how it was possible, and the fears of those who considered the united move of the Catholic Hierarchy in this matter as a mere outburst of religious zeal which would die as soon as brought face to face with the difficulties involved in carrying out the project, have been disappointed. Pastors who have vigorously entered upon the design of erecting their own school will tell you in most cases that it has not only not hampered them in carrying on their parochial work without embarrassment in a financial point of view, but that it has actually infused new blood and fresh energy into their parishes. Young men's societies are almost in every instance a natural outcome of the school, which furnishes both accommodation and promises a permanent nucleus of active members. Other advantages which foster union and live activity in the parish are self-evident results of a well-managed school.

Nevertheless there are still many parishes which have no schools and which, except under a partial view of the necessity of such an annex to the Church, could have them.

Many a pastor feels the difficulties which are ahead and which he may not be able to analyze in detail or account for to another. If he begins the work he must complete it; he is pledged to sustain it permanently and, what is more, he must as far as possible make it reach the level of his neighbors, the state-schools.

There are, however, causes which seem to argue not only against the prudence but also against the necessity of building a parish school. Let us take some instances.

Suppose the district is one where the children frequent school, if at all, only for a very short time. They are sent to pick slate in the coal-mines, or they do light work in the mills when they are still very young, in order that they may swell the moderate earnings of their parents. The number of children therefore who go to school is disproportionately small. If they remain for a couple of years or three in the public school, they learn what their elders consider enough for their state of life. The old folks having the faith which is the inheritance of persecution, deep in their hearts, consider that an hour's Sunday-school will supply the religious needs of their children. The same may be said of Catholics in the rural districts where the youngest boy or girl is often required to help in the field and garden during the spring and harvest seasons.

Another objection of no slight account in the matter of erecting a school is the fact that in the country districts many of the children live scattered. They cannot attend a school which is at a distance, especially during the inclement seasons of the year.

Again a pastor who with considerable sacrifice would find it possible to build or equip a school, is deterred by the thought that he must secure religious teachers in order to bring it up to a good standard. The maintenance of a teach-

ing community implies in almost every case the support of at least three teachers who have to have their separate lodgings and cannot shift as a lay teacher might do. This is a serious difficulty which will persuade many a well-intentioned priest to defer the work to a more auspicious time rather than inaugurate an ultimate failure.

Last and not least is the number of pastors who believe that the building of a separate Parish-school is unadvisable, because the Public schools of this district satisfy all the present demands of Catholics 'inasmuch as the teachers like the majority of their pupils are Catholics and that a Catholic atmosphere actually reigns in the schoolroom whilst the people are not burdened with extra taxes to support an establishment which could scarcely differ in anything from the state school. What adds to the weight of this as to that of all the foregoing objections against the erection of a parish-school is the attitude of the Catholic people themselves who are opposed to making a sacrifice of money where the demand seems founded only on a needless and unreasonable interpretation of ecclesiastical laws.

We have stated these objections to the erection of a parish school in particular localities, principally to show that we do not ignore or undervalue them, when we undertake to show that theoretically they are of no weight whatever and that practically they can be overcome in most cases, provided we look beyond the first steps and calculate our gains as a good business-man does who first advertises his goods and is willing to lose something in the beginning that he may attract his future customers to prove his purpose of fair dealing in reliable material.

It is needless to say, in addition to what is being constantly broached in the sound Catholic press,¹ that Catholics cannot be properly educated except in distinctly Catholic schools and by other than merely nominally Catholic

¹ See Indexes of the American Eccl. Review for various articles on the School Question.

teachers. Neither the smallness of numbers, nor the poverty of our people can really prevent us from fitting up a school which would answer to the need of our congregation. It must not be forgotten that a really and thoroughly Catholic school, whatever degree of intellectual attainment it may reach or fail to reach, is in every case superior to the best School of sciences where the training of the heart, that is to say of morality or religion as a constantly accompanying element is neglected. Intellectual training and wordly culture, while it frequently commands success, does not prevent a child from becoming thoroughly bad, immoral and a pest to society and the state. But true religion, such as is imparted in a good Catholic school will always make the child better, more virtuous if less learned, and a more trustworthy citizen even if a less cultivated society man.

If a Catholic child attends a Catholic school even for a short time, it will be the better for him during life and for his fellow-citizens likewise, provided that Catholic school is rightly looked after, which requires less money and less learning than it requires true zeal which does not shirk labor and sacrifice and which easily finds means to give a thoroughly sound if only elementary education. What hinders a prosperous commonwealth is public corruption and immorality in spite of a high standard of school teaching. Honesty and peaceful industry are the outcome of religious influences which to be effective must be constant.

The most real difficulty in the case of Catholic school building arises probably from the scattered condition of the children in certain districts. But then this fact almost always implies that the priest is not harassed with constant parish duties like the parochial Clergy of large cities and towns, and that therefore he has sufficient time to supply the need of a school in some measure at least by arranging that the children should assemble at certain convenient centres and be systematically taught by some competent person of the district. It must be a poor fold indeed wherein some

willing member, more intelligent than the rest could not be trained into such service as would prove a benefit to the little ones of the neighborhood. Nor is such work one from which a pastor need shrink himself. Some of our early missionaries, right royal intellects and men of solid culture, have given us the example of how good and able citizens may be trained in a log-cabin or under the straw roof of a plantation shed. There are indeed at this instant numerous parishes where the pastor himself teaches and where non-Catholics prefer to send their children because the priest teaches them not only knowledge but virtue also.

As for those public schools which employ Catholic teachers and where Catholic children are perchance in the majority, they certainly furnish not sufficient solid reason for neglecting to attempt the building of a distinct parish-school. The public school-management depends in many places, on the bias of political jobbers. We have seen the tide suddenly turn through the influence of a single moneyed man, who had Catholic teachers replaced by those who had no religion or, what is worse, who were prejudiced against the "Romanists" or the "Irish." The children are thus at once placed at the mercy of a politician's caprice, and have no alternative between leaving the school or being subjected to insult for their religion's sake.

But besides this a Catholic teacher, no matter how exemplary, is violating the contract under which he is ordinarily employed, if he attempts to bring his religion in any positive way into the class room of the public school. And if it is a mere negative influence which he exercises, it is of no practical worth in the education of the child. We say nothing about the text-books which are usually chosen by a school-board and which, though they frequently contain uncatholic and false notions concerning important facts, are placed in the hands of the pupils. If on the other hand the authorities for the time being connive at the practice of Catholic teachers who make their religion felt in a school to which non-

Catholics also send their children because it is supposed to be unsectarian and supported by the state, then we have no right to complain of teachers who make their sectarian prejudices felt in schools frequented by Catholic children. However favorable our conditions in this respect might be for the time being, and in certain localities it is simply improvidence to depend on the contingency of political influence for the right training of our children which can hardly in any of these cases be said to be truly Catholic, that is such as supplies the religious wants of the children.

Yet what are we to do when the fact remains that in many cases our people are not willing to make the united sacrifice required for the erection of a Parish school?

We answer, that, if Catholics are unwilling to take up the burden of erecting and supporting a parish school it is solely because they do not realize that any harm is done to their children or themselves through the absence of such schools, especially if the public school is wholly unsectarian and there is a good Sunday-school in the parish. Even among priests, few would care to undertake the work of erecting a school if they were not convinced of the immense importance of distinctly Catholic education in our day.

The first step therefore in securing the good will and co-operation of our people is to make them view the question from an intelligent standpoint. This requires more than one or two sermons preparatory to a collection when the project of building has already been settled upon. Catholics must feel and be thoroughly convinced that their best interests are jeopardized through the want of a Catholic school. The very same reasons which induce them to seek the positive teaching of the Catholic Church rather than the vague religiousness of protestantism or agnosticism, hold good for selecting a school in which their children are taught that religion together with other useful knowledge. The ordinary man or woman do not reflect upon how much of the happiness of their children depends on the direction given to

their minds and hearts in early youth. It must be brought home to them by consistent illustration in the pulpit and in private instructions. People are easily convinced by any earnest appeal for a good end if it is intelligently put before them and there is nothing in the world that we can have justly more at heart than the bringing up fervent and practical Catholics the young of our flock.

However to bring home to Catholics the necessity of a thoroughly Catholic school training for their children is only one of the things which will guarantee a vigorous coöperation on their part. To show the way to the actual fulfilment of this necessity is another and an important factor in the work of erecting a school.

To this purpose it will be well to show our people the workings of such a school as we propose for them according to the means placed within our reach. Enthusiasm for any cause is developed by the raising of ideals. Great things are accomplished only by those who have high and noble ideals before them. Draw then a picture of Catholic education in the past and at present in other places. Give the people an insight into the activity of the religious teaching orders, how they live, how the effects of their teaching is seen in the conduct of the children and acts upon the whole community. Show them how industry, sobriety, obedience, peace and general prosperity are the natural and legitimate result of a good and thorough Catholic training. In short make them long for such a state of things in their midst as you know for certain can be brought about by a really efficient parish-school. If opportunity offer take some intelligent layman from your parish to a model Catholic school. Let him see the workings of it, and how the same may be done at home even if on a smaller scale. That man if he understands the work will be a host of arguments in favor of the school. People like to have a part in the work and feel honored to have one or more of their own number consulted in this way.

And if we begin need it be less energetically because it is to be less pretentious than in places where the parishioners are more wealthy? Our coat need only fit us; and if it suits our circumstances it is always an excellent coat, much more so indeed then if it passed that limit. We shall have to labor and watch and above all to instruct rather than compel by mere appeals for money or threats of exclusion from the privileges of our holy religion. In some instances the Church authorities have indeed found it necessary to use harsh measures against those who keep unreasonably aloof from supporting Catholic schools. We can only suppose that in such cases the apathy on the part of Catholics is really equivalent to opposition and that the Catholic schools are in such condition that no one can validly object to send his children to them except he wholly undervalue his religion. As to these measures which are in their nature censures, their application belongs to the proper judicial tribunals under whose care religious schools are established. We are not competent to pronounce on their value unless in a given case. But their very use shows how closely the school is bound up with the most important interests of religion.

What may be done to increase our schools in constant efficiency when we have them once in running order, we shall leave to another writer for a future article.

THE MORALITY OF THE "PORRO-OPERATION."

AMONG the numerous improvements of the obstetric Art inspired by humanity and made successful by modern operative skill, one of the most renowned is the *Porro-Operation*. It is called after its daring inventor, Dr. Porro, Professor at the University of Pavia, in Italy. Struck by the relatively large number of cases of Cæsarean operation that proved fatal from excessive hemorrhage, he conceived the bold device of retrenching the very principle of the evil by cutting away the uterus itself, after abstraction of the child alive. This radical proceeding saves, of course, the mother from the necessity of having to undergo again the Cæsarean section, since she is rendered sterile; besides, it is easier, more rapidly performed and, for various other reasons, less dangerous. Dr. Porro's new method was immediately hailed with enthusiasm by the medical profession; and to-day, 25 years since its introduction, it is universally practised all over Europe and America; being resorted to in a variety of female disorders, both in and out of pregnancy, as a radical remedy—nay more, Dr. Capellmann¹ states that even in the case of simple *arctitude*, without any actual disease of the organs, it is considered as a substitute for the old classical Cæsarean operation.²

But have Christian Moralists joined Obstetricians in their encomiums of the Porro-operation? They could not help at least taking an early notice of it. Seven or eight years after its invention, the celebrated Father Lehmkuhl in Germany; and about at the same time, in France, Father A. Eschbach, then Superior of the French Seminary at Rome, treated of

¹ *Medicina Pastoral*, Latin altera Edit. p. 26.

² Cf. Dr. Hugh McColl in the "Journal of Gynecology," July 1891, p. 24.

the new operation in the light of theological principles.¹ Two years later Dr. Waffelaert, in his "Tract. de Justit." n. 96, epitomized, in a substantial note, the doctrine of the French theologian. One more reference: Dr. Capellmann, in his Second Edition of "Medicina Pastoralis" discusses the moral merit of Porro's proceeding vigorously; yet we shall see whether all his conclusions must necessarily be admitted.

All the above mentioned theologians agree in declaring the operation licit, when necessary to save the life of the woman otherwise exposed to great danger, either from excessive loss of blood, or tumors, or the mortification of the parts.²

The reason is evident. See how St. Thomas expressed it long before its special application: "cum membrum aliquod sit pars totius humani corporis, est propter totum. . . Unde disponendum est de membro humani corporis, secundum quod expedit toti. Membrum autem humani corporis per se quidem utile est ad bonum totius corporis; per accidens tamen potest contingere quod sit nocivum, putà cum membrum putridum, est totius corporis corruptivum."³ In this case then, the patient may, for preserving her life, undergo this operation which will render her sterile, but not impotent either to contract, or to use marriage, according to the following Decision of the S. Congr. of the Inquisition: "num mulier per utriusque ovarii excisi defectum sterilis effecta, ad matrimonium ineundum permitti valeat, ac liceat, necne?"—"R. Re mature, diuque perpensa, matrimonium mulieris, de quo in casu non esse impediendum."⁴ Although in this case, there is mention only of the extirpation of the ovaries, the result is not substantially altered by the removal of the womb itself; it is in either case simple sterility.⁵ But

¹ Lehm. "Theol. Moral." Tr. de matrim. n. 856.—A. E. (Eschbach) "Disputat. Physiologico-Theol." p. 278-Append.

² Capellm., loc. cit. p. 26.—Dr. A. E. "Disputat. Physiologico-Theol. p. 280.—Waffelaert, op. cit. p. 105. vol. 2.—Lehm. De Matr. n. 856.

³ 2^a 2^æ Q. lxxv. Art. I.—in corpor.

⁴ 3 Febr. 1887.

⁵ Lehm. n. 856.

the theologians above named, except Lehmkuhl, consider the Porro section nothing better than a criminal mutilation, when not necessary to ward off a proximate danger of death: "Si jus naturæ, legesque morum christianorum respicias, nequit haberi licitum." ¹ Lehmkuhl is more liberal: "Licere utramlibet operationem (nempe excisionem sive ovariorum sive uteri) si aliter de vita uxoris actum sit, plane dici debet, sive maritus consentiat, sive non."—So far all agree with him; but he proceeds farther, adding: "Verum si periculum adeo instans non est, sed solum ratio timendi ne postea iterum in vitæ periculum inducatur. . . , non puto licere istam operationem, viro non consentiente; eo consentiente, licere; puto siquidem vir spe futuræ prolis sese abdicare potest, contentus, nisi velit cum uxore continentiam servare, solo fine secundario matrimonii, quod, utpote semel validum, irritum fieri nequeat, neque jure suo et usu plane destituatur." ² This doctrine bears out Dr. Hugh McColl, who says: "Is it right to leave a woman who has had to undergo Cæsarean section to save her own life, as well as the life of her child, in a condition where she will be likely to be under the necessity of having to undergo the same operation again? I do not think that we should leave a woman in that condition, but should at the same time render her sterile. . . The Porro-Operation can be performed more rapidly than the conservative operation and the danger of the shock is not greater. I should choose it as the elective operation, unless distinctly opposed to the wishes of the patient, who might wish to run the risk a second time for more children." ³

This more benign sentiment seems to us well supported by a remarkable principle of St. Thomas on the duties of the married state, above which he places the duties or rights of the individual in regard to self preservation. The

¹ Capellmann, *Ibid.* p. 26.

² *Ibid.* n. 856.—in fine.

³ *The Journal of Gynecology*, July 1891, p. 214.

holy Doctor in laying down the principle we refer to, could not even suspect the special application which the wonderful progress of modern Surgery allows us to make of his doctrine which can be adapted to new circumstances, because it is drawn "*e visceribus rei*." Let us then listen to the great Master : "Dicendum quod matrimonium principaliter est institutum in officium naturæ. *Et ideo ad actum ipsius servandus est naturæ motus secundum quem nutritiva non ministrat generativæ, nisi illud quod superfluit ad conservationem individui.*" Marriage has been established principally for the service of nature ; and therefore its acts should be regulated by nature's directions. Now nature directs that what is required for self-maintenance (nutritiva) should be paramount to what is intended for the propagation of the species (generativæ) "quia," continues St. Thomas, "hic est ordo naturalis ut prius aliquid in seipso perficiatur et postmodum alteri de perfectione sua communicet" for, well regulated nature begins by one's self-formation and then imparts to others out of its own fulness. In fine St. Thomas confirms these philosophical views on the natural law of marriage by the order to be observed in charity which does not destroy, but perfects nature : "Hoc etiam ordo charitatis habet quæ naturam perficit." ¹

Now who does not see the most intimate connection between this solid doctrine of the Angel of the School and the point in controversy?—There is question of a woman, free, it is true, from any actual *disease*, but so constituted as never to allow the delivery of any living child, either by premature labor before term, or at full term in the way of nature. The Cæsarean operation is decided upon, as the means of saving both mother and child. But there are now two sorts of Cæsarean operations: the old one prior to Porro's method, and which is called *conservative* because it preserves *the organs* in spite of the *abnormal* condition of the patient ; by it, the surgeon aims through great risk for mother and child, at freeing

¹ Supplement. Q. lxiv. Art I.—in corpor.

both of them, but lets the principle of the trouble and danger remain for subsequent pregnancies, in each of which the same operation must be renewed, attended with the same perplexity. Well, this is the proceeding which the severer opinions of Capellmann, Waffelaert, etc., holds to be the only one allowed: "Si jus naturæ, legesque morum Christianorum respicias."—¹ They approve of Porro's more radical section, only when the conservative operation cannot remove *a danger of death actually existing*.—On the contrary, the broader theory holds Porro's operation justifiable, if the patient chooses it as a means, not only of getting now a greater chance of escaping the present danger, but even of neutralizing forever her abnormal condition. This benigner doctrine esteems it a relative advantage to free the life of the woman from the repeated risks to which it was subjected, and for it to sacrifice attributions of maternity thus vitiated by a defect fraught with death. This is the case of saying with St. Thomas: "Servandus est naturæ motus, secundum quem nutritiva non ministrat generativæ, nisi illud quod superfluit ad conservationem individui"—nature prompts that this operation which secures self-preservation should be preferred to sparing the organs of reproduction, containing in their abnormal system a permanent cause of mortal danger. "Hic est ordo naturalis ut prius aliquid in seipso perficiatur et postmodum alteri de perfectione sua communicet." It is not in violation of, but in accordance with natural law that this woman should be allowed to adopt the means of protecting her very life against the recurrence of danger of death lying in wait in the defective organs of her maternity. She cannot be bound to neglect the present opportunity of settling the matter once for all, and let the treacherous prerogative of fecundity be attended, not only with the pangs and risks common to all the daughters of Eve, but with special and extraordinary peril for mother and offspring.—Charity does not require that she should be con-

¹ Capellm. lac. cit. p. 26.

demned to so many great apprehensions of death in order to remain a principle of life for others.

Lehmkuhl then appears right when he pronounces unhesitatingly: "Licere."—But is his claim for the husband's previous permission right also? We do not think so, and for this reason: According to Lehmkuhl himself, following in this the common teaching, when, from some disease, or other cause, a married woman is certain that pregnancy would be accompanied for her if not with an imminent, at least with a serious danger of life, she *may* indeed, for some grave reason, *but* is *not bound* to yield to her husband's request.¹ Consequently in the case put by Lehmkuhl² of a woman whose conformation is such that there exists "*gravis ratio timendi ne mulier postea iterum in vitæ periculum inducatur,*" she is not bound to yield to her husband's demand, and therefore she needs no consent from him for undergoing the Porro's section for her own preservation, thus disposing of what he has no right in. We may then remove the restriction of Lehmkuhl, and declare the prevention of *constitutional* danger, by the famous operation, simply and purely a legitimate right of the patient.

But we have to answer the objections of those who restrict the licitness of the operation to the case of actual and present danger of death which cannot be removed in any more conservative way.

Our first adversary, Dr. Capellmann maintains his position thus: "*mulier quæ, si forte gravidatur, propter pelvim nimis angustam sola sectione Cæsarea partum edere potest, in vitæ periculo versatur valde remoto. Nam primum est incertum utrum denuo gravidetur; deinde partus per sectionem Cæsaream effectus non semper vitam in periculum adducit. Quid ergo? ut avertas periculum tam remotum num vis sterilem facere foeminam; idque ea operatione quæ non minus periculosa est quam sectio Cæsarea?*" We have here a great de-

¹ Lehmkuhl. De matr. n. 848, v. 3.

² De matr. n. 856. secundo.

cency of expressions, some beautiful latin and noble pathos ; but this does not precisely make the stand very strong. Against it we observe : 1st. that although the danger is yet remote, its principle exists already.

“ Principiis obsta: sero medicina paratur.

Quum mala per longas convaluere moras.”¹

To wait till this vitious principle has actually developed the grave danger of death which is yet latent, is imprudent and cannot be an obligation.—True, before the fact it is always uncertain whether any pregnancy will take place. But *this uncertainty of the fact does not render the danger of it less certain actually* ; now the actual existence of *this danger* is sufficient to make it lawful to banish it in time.—True again, the Cæsarean section *is not always fatal* ; but it *always* implies *a serious danger*, and this justifies a measure that dispenses radically with so dangerous an operation.—In fine it is not exact to say that the Porro section is no less dangerous than the Cæsarean. Witness Dr. Capellmann himself who states that it was precisely the frequent insuccess of the old proceeding that prompted Dr. Porro to try a new one less dangerous and that he succeeded in his humane purpose : “ Porro *detractus sectionis Cæsareæ exitu infelici* qui e profluvio sanguinis ingenti sæpe et cruento repetendus esset, confirmatus e contra exitu felici quem exstirpatio uteri et ovariorum in foeminis non gravidis habebat, sectionem Cæsaream, ann. 1876, alio modo instituere cœpit.—Nam cum aliquando in sectione Cæsarea sanguinis profusio sedari non posset, is, *infantis corpore extracto, etiam uterum et ovarium exstirpavit* ; idque *felici cum successu*. Quem statim alii chirurgi in Francia, Germania, Austria, *secuti sunt aut eodem, aut minori successu*.”² A French Physician, in a letter to the Author of the “ Disputationes Physiologico Theolog.”³ confirms the same statement : “ Un Professeur de Pavis, le Dr. Porro, a institué une opera-

¹ Ovid. Liber De remed. am. v. 91, 92.

² Ibid p. 25.

³ p. 278.

tion que nous avons acceptée en France avec enthousiasme, et qui donne de grands succès. Aussi complétée l'opération Cæsarienne semble beaucoup moins dangereuse. On n'a plus à craindre les hémorragies, etc." Dr. Hugh McColl, in the July number of the "Journal of Gynecology, p. 214, says: "The Porro operation can be performed more rapidly than the conservative operation; and the danger of shock is no greater." He was present at one which was performed in thirteen minutes; and the case progressed as well as any woman with natural labor. In fine Lehmkuhl confirms the same comparative statement:—"pertinet examinare quousque liceat fœminæ subire operationem qua ovaria vel uterus exstirpentur. . . hanc vero medicus ita perficere cupiat ut ad diminuendum præsens matris periculum. . . uterum excidat." ¹

Rev. A. Eschbach, the author of the "Disputationes Physiologico Theologicæ" already quoted, brings two other objections: the first is drawn from the doctrine of all Theologians after St. Thomas on human mutilation: 1. "Non licet privatis aliquem quovis membro mutilare nisi in casu quo membrum hoc, puta propter putredinem, sit totius corporis corruptivum.—2. Membrum non est præscindendum propter corporalem salutem totius, nisi quando aliter toti subvenire non potest." ² Dr. A. E. adds: "Fundamentalis horum ratio deducitur ex eo quod homo non sit dominus membrorum suorum; membra tamen ad bonum totius corporis, non vero ad ejus perditionem naturaliter ordinata sint." ³

These general principles cannot be gainsaid, and are in fact admitted by all. Let us now see how Dr. A. E. concludes from them against the doctrine we hold together with Lehmkuhl, etc. He says: "*In muliere arcta . . . agitur de membro sano nihilque nocivi præ se ferente, quod necessario damnum nullum corpori afferet.*" ⁴ We grant that in the

¹ De matr. n. 856.

² 2^a 2^m Qs. lxxv. A. 1. ad 3.

³ Disput. p. 279 etc.

⁴ Disput. p. 280.

case, the organs *considered in themselves* may be supposed to be sound; but *we should consider them also as parts of a system, or set*, the practical fitness of which requires that each of its constituents should be in a normal condition so as to allow the birth of a living child without special danger for the life of the mother. Now, *in muliere arcta*, it cannot be said of her organs thus considered in their collective system, although sound each in itself: "*agitur de membro nihil nocivi præ se ferente, quod necessario damnum corpori afferet.*" They by each new pregnancy burden the mother with a child which cannot be born; and to free it from its living prison the surgical operation is attended with great danger of killing both babe and parent.

2. The second objection of Dr. A. E. rests on the ground of the distinction which we have made in order to solve his first difficulty. He replies: Even considered as parts of a set or system, the organs *in muliere arcta* are not a true cause of danger for her; in fact she will be all safe if she keeps continent: "*Culpandus sane non uterus est; sed causa (periculi) in ipsomet maritali amplexu foret quærenda.*"¹ Therefore the section of the uterus in this case is not justified

No doubt that if a woman of this description condemned herself to forced continence, she might not suffer *otherwise* from her defective condition; but this remedy reduces her to a state worse than the one resulting from the Porro section, since the latter would not debar her from her marriage rights, the secondary purposes of which still remain to her. Now, this being the difference between the state to which she would be reduced by forced continence and her condition after the Porro-operation, can she be bound by natural law to preserve organs which, in order not to be for her a constant menace of death, impose on her a complete abdication of her prerogatives? Between these two extremes stands a middle course which reconciles, as much as possible under the circumstances, a greater security for her

¹ Disput. Ibid.

life with a certain exercise of conjugal attributions, by the removal of what must be either hurtful, or useless.

We may then conclude that this golden means of clearing between two objectionable extremes, the Porro-section, is an elective operation that may be approved by the moralist as well as by the obstetrician.

P. F. DISSEZ, S. S.

PASTORS AND THE "ACTUS CHARITATIS PRO DEFUNCTIS."

"ALL our success in this parish" said a pastor recently to a clerical friend who admired the perfect arrangement in Church, school and other parochial appointments "is due to our devotion in behalf of the Poor Souls." The priest had made, what Catholics understand as the "Heroic act of charity." It is an offering to God of all our labors, prayers and sufferings as a satisfaction for the ransom of those poor souls who are detained in a place of purgation owing to certain imperfections and venial sins which they had not yet atoned for at the hour of their death.

Great men in the Church and state like Cardinal Ximenes, have made this peculiar act of generous devotion to the souls in Purgatory and the saintly Nieremberg shows in his work with the quaint title of "Holy Avarice" what a gain it is to the soul who makes this offering, and indeed, there seems to be no easier way to increase our own store of love towards God at the same time that we serve our suffering brethren than to give all the satisfactory merit of our works to the souls in Purgatory.

First of all it must be understood that this "act" does not interfere with the other special intentions of our devotions. Thus a priest who has made this offering which

includes all his masses, is not hindered from offering the holy sacrifice according to the intention of those who give him a stipend or to whose benefit he may otherwise desire to direct it. We must here distinguish between the *satisfaction* of a good work, which we may give away and the *merit* it contains which we cannot alienate. Charity, it is said, covers a multitude of sins. It is therefore a payment for the debt of sin which we are enabled to cancel. This is done through the merits of Christ. These have been committed to man for use according to his free will and good intention. Thus they become our own. But the merit of using them well, of employing them in behalf of others cannot be alienated. It remains with the giver just as the merit of an almsdeed is that of him who bestows it although it benefits at the same time the needy. In a similar way we retain the right of imprecation. We may pray for relief from a temporal inconvenience, yet the penance or mortification implied in the act of praying might, if we so intend it, go to pay part of the debt of sin in behalf of another.

Nor is the "heroic act of charity for the poor souls in Purgatory" anything in the nature of a vow. It does not bind under sin. It does not require any form of words by which we solemnly pledge ourselves to its observance for life or for any definite part of it. An interior act of the will suffices to procure for him who makes the offering all the privileges and indulgences attached to it by the Church. Of course it is advisable to renew such an act from time to time in order to keep one's charity alive; but the same may be said of any similar devotion.

The fruits of this devotion if we examine them are indeed astonishing whether we consider them as a formative influence upon our whole spiritual life or as special graces which come to us through the application of the merits of Christ in the Church. Fr. Faber in his usual graceful albeit orthodox style throws a beautiful light upon this devotion. We have seen that what we offer by the heroic act is

the satisfactory or the atoning value of our works whilst we retain their merit because we cannot divest ourselves of it. But this offering, says Fr. Faber, converts our satisfaction into further merit. A man who keeps his satisfaction and his indulgences does so of his right because he wishes to avoid suffering after death ; whereas he who offers them all for the souls in Purgatory makes himself dearer to God by a refinement of love in this heroic exercise of mercy and charity, which he was not bound to, but does out of the sweet freedom of his own will.

Besides we are constantly making friends, the best of them, who are powerful with God because of their freedom in heaven. We are daily contributing to the increase of heavenly praise and eternal joys which would be delayed but for the special sacrifice we are habitually making. And if it is an axiom that "no one loses who loses for God," then we can have no hesitation in making this generous act of charity which will increase so much sooner the volume of the harmonious Sanctus in heaven.

Many priests make daily the morning offering of all their labors, prayers and sufferings according to the intentions of the S. Heart. Even this need not interfere with the heroic act of charity toward the poor souls. It is as if we offered any other work of charity intending to benefit some person or community and committed that same act to the S. Heart in order thus to sanctify it by conformity to the will and intention of Our Lord so that He may apply the satisfactory value of the work to those souls in Purgatory whom He may deem most worthy or most in need of it. After all the end of all our doing on earth is to procure the glory of God and we do this most effectually when we contrive to extend our charity to the greatest number of our brethren.

II.

There are numerous privileges attached to this devotion. Some of these regard the clergy exclusively and require ex-

planation. Every priest who makes the "actus heroicus charitatis" in behalf of the Poor Souls obtains thereby the *personal* right of the *privileged altar* for every day in the year, on which he offers the mass for the dead.² On days on which he cannot celebrate, a priest gains a plenary Indulgence if he receives Holy Communion, or on Mondays if he assists at mass through devotion toward the poor souls.³

A further advantage is this that all the indulgences granted in the Church, including those that are ordinarily applicable only to the living, may be applied to the poor souls by those who have made the heroic offering. Thus the satisfactory value of a work of penance or prayer is doubled in behalf of the suffering souls in Purgatory. On the other hand those who have made this act are not privileged to reserve any of the indulgences for the living to themselves but are understood to have made a complete surrender of all the satisfactory merit of their works.

Pius IX⁴ has extended the privilege of the Plenary Indulgence gained by hearing mass on Mondays to those who are necessarily prevented from attending on that day, if they hear mass on Sunday. Those who are sick or otherwise hindered from receiving Holy Communion can have this obligation commuted into some other work of piety by the

¹ S. Alphonsus in his "Massime Eterne" gives the following short form of offering which suffices to entitle him who makes it with an earnest intention to all the privileges and indulgences attached to the "act." "O my God, in union with the merits of Jesus and Mary, I offer to you for the poor souls in Purgatory, all my works of satisfaction, as well as those which may be offered in my behalf by others during life and after my death."

² This means that the plenary indulgence attached to the privileged altar is to be applied to the soul of the departed for whom the mass is said, as is the rule with regard to privileged altars. If the rubrics allow a Requiem mass, then, in order to obtain the indulgence of the privileged altar, the mass must be said in black (or in purple, if the Blessed Sacrament is exposed in the same Church). On days which prohibit the saying of Requiem masses the indulgence of the privileged altar is obtained by simply offering the mass for the dead.—Acta S. Sedis xviii, 337.

³ The usual conditions of prayer according to the intentions of the Sovereign Pontiff are understood as requisite.

⁴ Decr. S. R. C. 20 Nov. 1854.

Confessor with the permission of the Ordinary who can give special faculty for that purpose.

This is the sum of what may be said in regard to the "Heroic Act." That it exercises a great power in the kingdom of heaven, will be realized by every priest who preaches on devotion for the holy souls in Purgatory. We are in the month of November, the season especially set apart for reflection on the charity which we owe to our departed brethren. Nor is it a mere fancy that they are often a help to the priest in the manifold difficulties of his ministry or in unforeseen dangers. A devout priest whose word is worthy of fullest confidence tells the following: I sat one winter evening with my pastor at table, when a poor boy came to the door to beg. We called him in and gave him some warm food; but he was sick and that same evening took a violent fever, which after a partial recovery developed into consumption. As he had no friends who cared to take him, we kept and nursed him until he died in the parochial house. Some time after this I was called out to a sick person at a considerable distance from the village. I was unexpectedly delayed so that it grew dark before I had fairly started to return. A pretty heavy snowfall was fast covering the paths and I found it difficult to make my way, although at other times familiar with the locality. The road lay across the fields passing a large pond and whilst wondering whether I was going the right direction, the ground broke suddenly beneath my feet and I felt myself sinking helplessly into the water, the thin sheet of ice giving way on every side. Terrified, I called out: Jesus, Mary! when all at once I felt a hand taking hold of me and a young man drawing me out of the water and onward pointed out the direction of my home. There was no mistake. It was the beggar boy whom I had nursed in his sickness and buried. Before I could thank him he had disappeared. Next morning I returned to the pond. My own footsteps and the scene of the mishap were easily traceable but there was not the slightest trace of my deliv-

erer's footsteps. I am convinced that the souls of the departed are privileged at times to help their benefactors on earth.¹

IS THE BOOK OF GENESIS GENUINE AND AUTHENTIC?

NO portion of Holy Scripture, is so persistently attacked at the present day as the Book of Genesis. The popular leaders of thought are fairly unanimous in regarding it as a relic of very ancient mythology; learned professors at our Universities and Colleges reject it as something extravagant, and recent scientific criticism has done its utmost to disprove the authenticity of this historical document.

We expect, as a matter of course, that infidels should be hostile to the Bible, but it is somewhat surprising, to say the least, to find so-called evangelical teachers advocating theories in this matter which are subversive of all revealed religion. Dr. Briggs, for instance, denies that Moses wrote the Pentateuch, and lesser lights in the Protestant theological world claim that the now famous professor does not go far enough, and that in order to be logical he should confess himself an out and out rationalist and set aside altogether divine revelation.

Such being the case it will be useful to know the solid foundation on which Catholic argument in behalf of the authenticity of the book of Genesis rests. Let us enter at once upon the question proposed. A book is said to be genuine when it is the production of the author whose name it bears. It is authentic if the facts therein related are true.

¹ This incident is related in the biography of Fath. Chr. Schmid who had it from the lips of the priest, P. Capistran, to whom it occurred.

The genuineness of a book is best vindicated by examining whether it has always been considered the production of him to whom it is ascribed.

If we follow the Jewish tradition, we find that at all times Moses has been considered the law giver of the Jewish people, that his law was actually enforced from the very time in which he lived, and that it was written and carefully preserved by the Jewish Council and priests. This law is continually referred to in the writings of the prophets, in the books of Kings, in the Psalms, and in the book of Judges—which works comprise the history of the Jewish people from the time of Moses until after the captivity of Babylon.

When the ten tribes of Israel seceded from the Jewish nation, they took with them the law of Moses as their greatest treasure. This they would hardly have done unless its genuineness as the work of the first of Jewish law-givers had been certain; especially since some of its enactments did not harmonize with the practices which they introduced into the new kingdom which they founded.

Secondly, the Samaritans admitted the five books of Moses to be genuine and authentic, whilst at the same time they were the most bitter opponents of the Jewish rites and nation. The Samaritan version of the five books of Moses is still extant, and substantially agrees with the Hebrew text preserved in the synagogue. From this fact it is evident that in the time of Jeroboam, that is about a thousand years before the Christian era, the written law of Moses existed, and that not the least doubt was entertained at that time about its genuineness and authenticity. If it were a forgery we must suppose that it had been foisted on the Jewish nation a considerable time before this, possibly during the reign of the judges or the first kings. It certainly could not have been imposed on the first kings, for the fraud being so recent, would no doubt have been detected by a number of priests who sided with the schism, and the ten tribes themselves would not just then have admitted

into their code a law which plainly condemned their idolatry. It must therefore be placed further back. But it was also impossible that this law should have been forged under the judges who ruled during the four and a half centuries which elapsed between the time of Moses and that of Saul. The priests and Levites who were dispersed among all the tribes, and whose duty it was to explain the law, would have quickly disclosed the imposture. The magistrates also who were bound to administer justice according to the enactments of the Mosaic law, in so many different tribes and cities would have readily discovered any spurious introduction or pretended authority contrary to previously existing tradition.

We may easily see from what has been said that these objections raised by the opponents of Christianity are of little avail. Much less can it be said that the book of Genesis and the others of the Pentateuch were compiled at the later age of Esdras when the Jews had returned from the captivity of Babylon. For it is certain that at that time, the text of the Samaritans which agrees, as we have said, with the Hebrew text, was already in existence. It has been objected that in the last book of the Pentateuch the death of Moses is related, which of course he himself could not have written. But there is no difficulty in admitting that this short appendix to the book of Numbers was written by Joshua the chosen successor of Moses. We know that the Annals of the Jews were not distinguished by separate titles or chapters and verses as in our present editions of the Bible. It is easy therefore to accept the theory that in transcribing the sacred volumes it happened that the last part of the Pentateuch, which properly belongs to the book of Joshua was put at the end of the five books of Moses especially since this portion deals with the death of the great prophet.

Infidels object to the authenticity of the Pentateuch on account of the narration of the miracles which it gives.

It is difficult to prove that Moses in relating the miracles recorded in his books, could have been deceived, or that he could have attempted to deceive those for whom he wrote. In the first place the facts he relates were such as to be obvious to all—matters of great importance and witnessed by several millions of people so that, if not true, they would readily have been discredited and disproved. Such facts were the ten plagues of Egypt, the passage through the Red Sea, the miraculous guidance given to the Jews by a cloud during the day, and a column of fire during the night, the manna which was their food for forty years. Such things could not have been affirmed in the face of thousands who had actually lived at the time when they were said to have occurred. Nor can we suppose that Moses wished to impose on the Jewish people. The very style in which he writes shows the sincerity of his record. He does not seek to extol himself but relates his own faults as well as those of his family. So far is he from seeking popularity, the only reason we could imagine for any supposed exaggeration on his part, that he rebukes and chastises the people whenever they deserve it. He was not ambitious, for though his tribe was selected for the priesthood, he makes no claims of possession and no titles of honor for himself or his people. Moreover Moses could not deceive the people, even had he wished to do so. The facts which he relates were witnessed, as we intimated above, by the whole nation. Had he attempted to deceive them, he would have been branded immediately as an impostor at least by those who had deserved his rebukes on former occasions. In addition to this, if these facts were not authentic, the Jewish nation would never have submitted to the severe laws which Moses had imposed on them. Sometimes they even rebelled against it, but notwithstanding these rebellions they finally submitted to his authority, and this authority was based on his power with God, that is to say, on the miracles he wrought before their eyes in the name of God.

After the death of Moses, the Jews at various times fell into idolatry. Had they been imposed upon by their law-giver, they would have quickly rejected a law which condemned their apostasy. Yet we find that they always returned to the observance of the same law, and that during their rebellion they never so much as insinuated that Moses was an impostor. Such suspicion cannot be found in the whole subsequent history of the Jews. Nor can it be said that the Jews, though aware of the falsehood of the statements of Moses, allowed them to pass, since they flattered their pride and made them great in the eyes of the other nations. It must be remembered that Moses besides imposing a most severe law upon his people, relates not only facts that were honorable to them, but also their crimes and their rebellions. He reproaches them with their ingratitude, and threatens them with the most terrible punishments, if they do not remain faithful to the law which he gave them. Just criticism would allow no alternative except to admit that Moses had proved his mission by evident miracles.

As to the first book of Moses it cannot be rejected on the mere ground that he was not an eye-witness to the facts which he relates. He proved his divine mission and then asserts that his books are divinely revealed. His words must be believed on the strength of his proven authority as the elected messenger of God to the Jewish nation. But even considering him merely as an historian, we find that he possesses all those qualities required in a trustworthy writer. The facts which he relates were known by tradition to other nations as well as the Jews. Noah lived within less than a hundred and thirty years after the time of Adam, he could easily have learned from trustworthy witnesses the history of the Fall and the promise of a Redeemer. Noah was also an eye-witness of the flood and between him and Abraham there were but a few generations. Hence the traditions of these remarkable events could have been easily preserved. Moreover, at the time of Moses, the flood, the confusion of

tongues, the dispersion of the races were comparatively recent events of which some records must have existed among the Jews. In addition to this, there existed also the traditions of other peoples, which though greatly altered by the lapse of time, contain clear vestiges of the facts related by Moses.

All nations admitted that the human race sprang from Adam and Eve; all speak of the golden age, and of the fall of our first parents. The tradition of the flood is universal, and the confusion of tongues has been pointed out by a comparison between the various languages spoken by different peoples. To solve the objections of infidels, we have to remember that many difficulties arise from our want of acquaintance with the geography of ancient Palestine, and of the history of former times. It is out of place to take the present condition of the country as a standard wherewith to judge facts that happened thousands of years ago. Though the Pentateuch has been submitted for centuries to the closest scrutiny by all enemies of religion, they have not been able to point out one contradiction in its statements.

Again nothing obliges us to suppose that the six days of creation mentioned by Moses were six natural days. They may have and most probably were six periods of time. Hence modern geological discoveries are not in opposition to the Bible.

Even geologists themselves have been astonished at finding how closely the order of creation mentioned by Moses is in accordance with their own discoveries.

In another way the narration of Moses has been attacked in our times. Mr. Darwin maintains that a transformation of vegetable and animal species has been going on from the beginning, so that the horses, cows, sheep and even the men of our day are only the outcome of imperfect or extinct species.

This system was taught in the last century by La Mark. The whole hypothesis, says Agassis, has been preconceived and now facts must be found to prove it. Darwin's theory on Man's descent is neither in accord with faith nor science.

1st. The greatest naturalists of the past and present are opposed to it. 2d. Nature shows us clearly that the propagation of species of plants or animals is confined to the plants or animals that form it. Hybrids are not prolific, or if they are for a generation, they return invariably to the original stock. In the modern world nature preserves unchanged the specific types of plants and animals. 3d. The fossil remains of reptiles found in the lowest geological beds correspond with those found in the highest. 4th. During Napoleon's campaign in Egypt the animals and plants of the country were found to be exactly like those which are carved on the obelisks and pyramids. 5th. In the coral reefs of Florida, which it is said took perhaps millions of years for their formation, the shell-fish in the lowest reef correspond with those of the highest. Whatever may be thought of the transformation theory, it is certain from whatever actual facts science and discovery have produced that man as such, is not the development of an inferior species. He is separated from all other animals by seven chasms: 1st, his moral sense of right and wrong; 2d, his intellectual or rational power; 3d, his free will; 4th, his sense of religion dictated by reason; 5th, his physical structure which according to Mr. Mivart separates him essentially from the gorilla which Mr. Darwin ascribes as his progenitor; 6th, the degradation of man in relation to his primitive civilization as is pointed out by ethnographers; 7th, man's rational speech.

Such in brief is a refutation of the principal objections raised against the book of Genesis.

J. J. QUINN.

A GLANCE INTO THE ROOM OF PÈRE VIANNEY.

TO see a man's apartments, so far as their arrangement rests with him, is to see a fair outline of the man's inner self. Cleanliness or slovenliness, order or irregularity, neatness and good taste or extravagance and vulgar love of display, moderation or a craving after ease and comforts, serious habits of study and work or a weakness for desultory and indiscriminate reading,—these and like qualities are perceived at a glance on entering a room and they mark the characteristic traits of its occupant with hardly mistakable accuracy. Certainly one cannot judge of a disposition from isolated instances. An ascetic who habitually despises worldly grandeur may nevertheless dwell in a palace amid princely appointments as was sometimes the case with St. Charles or St. Francis de Sales. But these men could not be said to be at home under such circumstances any more than they were in the street procession accompanying the Blessed Sacrament. The little room at Arona which St. Charles used to occupy and which has in recent years been converted through the devotion of the Milanese into a chapel, was a veritable prison-cell, at least as we saw it. Here the Saint had lived of his own choice and the apartment reflected exactly what might be called his habitual view of life, to wit, a place of exile where man wanted no more than room for a time to weep and do penance.

To gaze through the narrow passage which the pious jealousy of the people of Ars has constructed to admit strangers to a view of the room where their saintly pastor lived for more than forty years, is to see the venerable form of the Curé himself. That room in its untouched simplicity speaks plainer

than words can do of his habitual love of poverty, prayer, penance and humility.¹

The first object which meets the eye as one looks into the sombre apartment is the little wooden bedstead in the corner facing the door. The faded curtains that overhang it hardly hide the wretchedness of the modest couch. Père Vianney had given to the poor one object after another of his few belongings. He had forced the straying beggars of the neighborhood with gentle violence to carry off his pillow and mattress. And when at length all the poor of the district knew that there was none more poor among them than the saintly Curé, he felt agrieved as though his charity had grown dry and he avenged himself by pulling the straw bit by bit out of the meager pad which still served him as a resting place at night. Kindly eyes watched him and filled the cover each day anew with softer straw; but when the mortified priest found it out at length, he said he would go to sleep on the floor of his humble granary. Those who have read his life know how for years the few hours which he nightly spent upon the hard cot were disturbed by the harassing attacks of the demon. When, however, towards the end, the tempter had relinquished the struggle, who can tell what angelic dreams and sweet converse with the saints in heaven soothed the brief slumber which nature claimed as her imperative share from the toilsome day of the holy priest. As he lay there on the night before his death the Bishop of Belley came to give a sovereign pastor's last blessing to his dear holy Curé and handed him the episcopal cross to kiss. Touched at the act the humble dying priest broke out in tears. They were tears of joy and gratitude to see the shepherd accompanying his sheep to the gate of earth.

Kindly hands have laid his night gown at the head of the bed as though the Curé would still return there for rest from his weary labor. But he lies in another bed now for a long-

¹ The room as described was such in the summer of 1873. Possibly it may have been changed since then, but of this we are not aware.

er rest than ever he dared to take in life and there he wears the one poor soutane which his love for poverty allowed him.

On the cleanly swept tile floor at the foot of the bed are the hard shoes he used to wear. On the wall above hangs the broad black hat such as the simple clergy of France are accustomed to carry.

Next to a small window, to the right as you enter are a number of book shelves made of beech which contain quite a good library of antiquated looking tomes reminding you of the student's treasures in days far back when such commodities were rare. Here the good priest used to seek that knowledge for the guidance of souls which every pastor needs to learn from older masters than himself. Who will doubt that these books were likewise the cherished companions of his recreation. It has sometimes been said that the Curé of Ars was an illiterate man incapable of forming a good judgment in matters of philosophy or of scientific theology. The plea is made to serve as an apology for the want of knowledge in those who enter the priesthood with scant preparation for its important duties. I believe that the statement, especially as applied in such cases, rests on error and is greatly exaggerated. Although, as is well known, the young abbé at the time of his examination was considered as slow of memory and lacking in that readiness which is expected from students at his age, those who knew him more intimately found a very good explanation for his apparent backwardness. His modest and somewhat awkward diffidence at the ecclesiastical Conferences contrasted singularly with the easy and self-assured methods of his younger confrères who did not, moreover, like his reserve and marked piety which secured him the respect of the older clergy. But even those who had opposed him in the beginning and looked on him with some disdain as wanting in theological knowledge, admitted later that when he stated a case he always supported his view by solid reasons and the authority of good writers.

In any case the Curé of Ars was a man of study from the outset of his ministry. He had a taste for serious reading and there were times, especially during the early years which he spent at Ecully when he greatly applied himself under wise direction. Indeed it would be absurd to suppose that the wonderful talent which he developed subsequently in the guidance of souls could have been altogether infused knowledge instead of resting upon a sound basis of earlier theological training. His sermons, we are told by one of his biographers, particularly during the first years at Ars, were prepared with great care not only in point of matter but also as to form, for it was his wish, says the writer, to announce the word of God both with dignity and to the greatest profit of souls.

But the spot where he gleaned the unction and sweetness which gave virtue to his knowledge in the pulpit and which drew tears of deepfelt sorrow from the sinner in the confessional; the spot where he gathered the holy sympathy which gave to his counsel such a healing certainty of better things to come—that spot is the place on the wall beside the book-case, where stands the simple priedieu. It was a love-token, a cherished gift bequeathed him by his old pastor at Ecully, who had died on the 17 Dec. 1817. Although Père Vianney was to leave Ecully thenceforth, he would remember the graces which he had received in the Church of that place. Here Cardinal Fesch had confirmed the young aspirant to the Seminary at the age of sixteen. Here too he had first exercised the duties of his sacred ministry, and the two years which he spent in the company of his holy pastor were fruitful to him in many ways. If gratitude is a natural virtue with all good men it is more so with the saints who count the early attractions to a life of self-denial as the greatest, because the augury of greater gifts. Open to a child the first glimpse of the heavenly vision by aiding it in the fulfilment of a virtuous impulse and you have given it a passport to happiness which is lost or forfeited only when its elders scandalize it.

On the opposite side of the room is the old fashioned fireplace, a vain and useless convenience there for the last seventy years unless so far as it served to keep alive the sense of mortification in the holy Curé. An ancient-looking lantern, which may have served him on sick-calls at night, and an earthen water-jug are the sole ornaments of the mantle-piece. Below in the corner stands a small jar and an old broom which look as though the master of the room had just placed them there after use; for although poor, very poor in all things of earth, he yet loved cleanliness and order, which, they say, are next to holiness.

On one side directly over against the window is a low clothes-press containing some of the linen he used to wear. Above it are placed three pictures, simply framed. Our Bl. Lady in the centre, St. John the Baptist to the right, and St. Philomena, whom he used to call "*ma chère petite Sainte*," at the left. These images were very dear to him. They were like living kindred with whom he could converse, to whom he might confide all his troubles and who were sure to answer all his prayers. They represented to him the interests of God in the world of sinners and in his own parish and person. He had a chapel dedicated to each of them in the parish church.

But nowhere can we fancy to ourselves the bent figure of the venerable priest so perfectly as at the table in the centre of the room. There is the little earthen bowl, the rough napkin, the wooden spoon. For many years only a little porridge and one or two boiled potatoes or a piece of dry bread would pass his lips at noon or in the evening. The daintier things which a neighboring lady sometimes sent or brought to him with affectionate endeavor to make him eat of them, he would accept smilingly and wish that he had the keys of Paradise to give her in token of his gratitude. But when she had turned her back he would slyly put the dish aside waiting for some beggar to come with whom he promptly exchanged it for a crust of stale bread, as

though he were more fond of the latter. Often a whole week passed by wherein he had eaten no more than three of his scanty meals, as he admitted when once asked about it point blank. He had great faith in fasting and once thought of living simply on raw herbs; but he had to give it up and return to the luxury of soup and bread.

Beside the simple table-cover lies an old book or rather two. One is a volume of the Lives of the Saints, the other his Breviary. Thus, whilst he crucified the flesh in taming his appetite he fed his soul and mind with the heavenly manna of devout reading.

Such is the small compass wherein grew the modest plant of this priestly soul into the mighty tree of a great saint. The odor of his sanctity attracted thousands who had lost their sense of christian virtue in the prevailing indifferentism of the last generation in France. The balm which his leaves distilled soothed thousands in his day who, infected by the sweet but poisonous allurements of sin had lost their hold on Christian hope, His fruits, the fruits of the priestly palm planted by the riverside of the living Church remains in the holiness of his life which renews itself forever in the train of devout ecclesiastics who read and imitate the life of the saintly Curé of Ars. Prayer, retirement, self-denial, humility and study—these were virtues that found a congenial atmosphere in the simply furnished room of Père Vianney. They gave him everything: long life, a cheerful disposition, knowledge and insight into human nature far beyond the ken of shrewdest observers, glory and renown and affection on earth and—ah, in heaven where it will never end. May we live to see completed the process of his Canonization introduced by Pius IX just nineteen years ago.

IN COMMEMORATIONE DEFUNCTORUM.

De profundis clamantes gemimus
Et gemendo preces effundimus;
 Exaudi nos, Domine.
Miserere misertus miseris
Qui Salvator et Salus diceris
 Competenti munere.

Sicut cervus ad fontes properat,
Sic anima ad Te desiderat,
 Fons misericordiæ.
Fontis hujus aquis nos abluas
Nec secundum culpas retribuas
 Deus indulgentiæ.

Nec mensuram observes scelerum
Nec culparum numeres numerum
 Sed da locum veniæ.
Non est opus reis iudicio
Sed afflictis detur remissio
 Dono Tuæ gratiæ.

Tu dixisti: "Vos qui laboribus
Pressi estis, atque oneribus,
 Ego vos reficiam."
Ecce ad Te pressi confugimus,
A Te solo refici petimus
 Per Tuam clementiam.

Nec facturam Tuam despicias,
Sed clamantem pius respicias,
 Dans reis remedia.
Qui venturus es Judex omnium
Animabus cunctis Fidelium
 Des æterna gaudia.

TITULAR FEASTS IN NOVEMBER.

I. ALL SAINTS (NOVEMBER 1.)

Omnia ut in Calend. pro utroq. Clero per tot. Octavam.

II. ST. MALACAY (NOVEMBER 3.)

Nov. 3. Dupl. 1. cl. sine com. pro utroq. Calend. Missa *Statuit*. Per tot. Oct. fit ut in Calend. cum com. Oct. post Oct. OO. SS. Ex die Octava permanent. movend. S. Andr. in 26 Nov. ex qua hoc anno ulterius mov. Patr. B. M. V. in diem seq. Pro Clero Rom. figend. S. Andr. 14 $\frac{1}{2}$ Dec. ex qua ulterius mov. Patroc. in 22 Dec.

III. ST. CHARLES BORROMEO (NOVEMBER 4.)

Nov. 4. Nulla com. et alia per Oct. ut in oct. præc. Dic. Cr. 10 Nov. Ex die Octava perpet. mutand. S. Mart. eod. modo ac S. Andr. supra.

IV. ST. MARTIN (NOVEMBER 11.)

Nov. 11. Nulla com. Cr. per tot. Oct. Ex die Octava perman. movend. Dedic. Basil. SS. Pet. et Paul. eod. modo ac fest. S. Andr. et reliq. ut in Oct. S. Malach. supra.

V. ST. STANISLAS KOSTKA (NOVEMBER 14.)

(Quoad diœc. utent. Calend. Rom. vd. Eccl. Review 1890.)

Nov. 14. Ut in Calend. cum Cr. per tot. Oct. Pro Clero Rom. S. Deusdedit perpet. mutand. in 16 Nov. Ex die Octava permanent transferend. Præsent. B. M. V. in 26 Nov. pro Clero Rom. in 14 Dec. cum aliis translationibus ut supra.

VI. ST. LAWRENCE O'TOOLE (NOVEMBER 14.)

S. Stanisl. perpet. figend. 26 Nov. pro Clero Rom. S. Deusdedit 14 Dec. unde ulterius movenda festa translata in primam diem liberam.

Nov. 14. Missa *Statuit*. Cr. per tot. Oct. Ex die Octava permanent. mutand. Præsent. B. M. V. in 27 Nov. pro Clero Rom. 20 Dec.

VII. ST. JOSAPHAT (NOVEMBER 14.)

S. Stanisl. perpet. figend. 16 Nov. et S. Deusded. pro Clero Rom. 27 Nov.

Nov. 14 Ut in Calend. cum. Cr. per tot. Oct. Reliq. ut notata pro oct. S Stanislai.

VIII. ST. GERTRUDE (NOVEMBER 15.)

Nov. 15. Com. Dom. Cr. per tot. Oct. Ex die Octava perpetuo movend. S. Cæcil. in 26 Nov. et pro. Clero Rom. in 14 Dec. cum cæteris translat. ut in octav. S. Malach. Fit de die Octava cum com. Dom.

IX. ST. ELIZABETH (NOVEMBER 19.)

Nov. 19. Nulla com. Repon *Init*. *Amos* die seq. Cr. per tot. Oct. Ex die Octava ulterius movend. Præsentat. in diem seq. et pro Clero Rom. figend. S. Pontian. 14 Dec. et S. Sylv. 20 Dec.

X. PRESENTATION OF THE B. VIRGIN (NOVEMBER 21.)

Nov. 21. ut in Calend. Cr. per tot. Oct. De Oct. nihil in Calend. commun. 26 Nov. sed fit de Oct. 27 De die Octava fit 28 Nov. ex qua pro Cler. Rom. perpet. movend. S. Gregor. in 14 Dec.

XI. ST. CECILIA (NOVEMBER 22.)

Nov. 22. ut in Calend. Cr. per tot. Oct. in Calend. commun. fit de Oct. 27 et 28 Nov. De die Octava fit tant. com. 29. Nov.

XII. ST. CLEMENT (NOVEMBER 23.)

Nov. 23. Ut in Calend. Cr. per tot. Oct. de qua fit in Calend. commun. 27 et 28 Nov. De die Octava. 30 Nov. ob fest. S. Andr. fit tant. com.

XIII. ST. JOHN OF THE CROSS (NOVEMBER 24.)

Nov. 24. Ulterius removend. Initia hac die posita et omittend. erit Agæus. Cr. per tot. Oct. de qua fit in Calend. commun. 27 et

28 Nov. sed nihil 30. Ex die Octava pro Clero Rom. ulterius figend. S. Eliz. 14 Dec.

XIV. ST. COLUMBANUS (NOVEMBER 24.)

Fest. S. Joan. perpet. transferend. in 26 Nov. (ex qua hoc anno movend. Patroc. in 27 Nov.) et pro Clero Rom. in 14 Dec.

Nov. 24. Ut pro Oct. præc. except. 27 Nov. Pro Clero Rom. ex die Octava figend. S. Eliz. 20 Dec.

XV. ST. CATHERINE (NOVEMBER 25.)

Nov. 25. Ut in Calend. Initia removend. ut in Oct. præc. Cr. per tot. Oct. de qua in Calend. commun. fit 27 et 28 Nov. et 1 Dec. sed nihil in neutro 30 Nov. Ex die Octava perpet. movend. S. Bibiana in 5 Dec. et pro Clero Rom. in 14 Dec.

XVI. ST. ANDREW (NOVEMBER 30.)

Nov. 30. Ut in Calend. Cr. per tot. Oct. de qua fit in Calend. commun. 1 et 5 Dec. Ex die Octava permanent. mutand S. Ambros. in 9 Dec. et pro Clero Rom. in 14 Dec. unde ulterius hoc anno movend. Patroc. in 22 Dec.

H. GABRIELS.

CONFERENCE.

The Catholic Primary Schools of Philadelphia.

There is no partiality in saying that the efforts of the Parochial School Board of Philadelphia to secure a definite system of grading and a uniform method in teaching have attained higher results, thus far, than any other similar Board in the States whose activity in the matter has been submitted to the public.

The course of study detailed for the Primary Department covering four distinct grades, each of a five months' term, is not only complete, but, what is of more practical value, it is thoroughly reasonable. It provides for the continuous employment of the growing faculties in the children whilst it carefully guards against over-burdening their minds by a multiplicity of subjects. There is evidence throughout the entire plan of study that the projectors of it kept in view the one object of primary education, to wit, to lay the foundations of practical utility for life.

This course of instruction, which devotes 73 pages of an octavo pamphlet to the Primary classes alone, contains however more than a mere assignment of subject matter and text books for each section. It explains in the first place how each lesson is to be taught. Next it exemplifies, where necessary, the precepts which are all set forth in brief and easily comprehensible propositions, by practical illustrations. Finally it adds in an Appendix suggestions to the teacher which are of great value from a pedagogic point of view. These directions and suggestions are not vague generalities, but they treat of the separate topics taught in the course and are in the main careful selections from tried and approved sources. Use has been made of the experience of

Course of Study for the Primary Department of the Parochial Schools of the Archdiocese of Philadelphia.—Burke and McFetridge. Philad. 1891.

able men like Dr. McAlister, late Director of our Public Schools, and the different schedules of studies for elementary schools followed by the various religious teaching communities have been carefully considered.

No better way could have been followed to bring about a general uniformity in which few teachers need sacrifice anything of importance to the general good which raises the common standard of our primary education. The religious communities will have little difficulty in adopting the present course although there will always remain differences in efficiency because some are better educated and possess more talent as teachers than others. But the "Course" is particularly valuable for the lay-teachers whom many of our Catholic schools must of necessity employ. These will find in the work of the Philadelphia School-directors a good manual of instruction which serves as a preparation and guide to the labors of the school-room. To those who are actually building school it will likewise be profitable to notice what is said in the directions about "Sanitary Regulations" and "School Apparatus."

It may be useful, before concluding this notice of the excellent work of the Philadelphia school-board, the members of which are for the greater part men who personally and daily labor in the school-room, to draw attention to what they say in the Appendix with reference to religious instruction in the schools. After dwelling on the paramount importance of a thorough knowledge of the Catholic doctrine and what skill and care its proper inculcation into the child's mind requires on the part of the teacher, they emphasize the necessity of pursuing a definite plan and separating the pupils according to their varying capacity in distinct classes. In the Primary department where the instruction is oral, the first requisite is simplicity of expression; the second apt illustration by story from the Bible or elsewhere; the third, repetition. In the Secondary Department an accurate knowledge of the words of the Catechism is the main

end aimed at, yet so that the words be also understood. Hence each lesson is to be explained two or three times *before* the words are learned. In the paragraph treating of the Grammar Department we read concerning religious instruction a passage taken from an approved work on Catechising which bears repetition :

In so many of our schools children are taken away at an early age that the essential part of religious instruction has to be secured without loss of opportunity. But wherever there are children able to remain to the age of eleven and upwards, it is very desirable to form from them a third class or division. For it is not suitable that these should be contented with a meagre knowledge of necessary truth, which is, perhaps, all that is possible with the other children; and indeed their progress in the knowledge of secular subjects may be a positive harm to them, unless it is accompanied with a corresponding knowledge of religion. For a taste of reading, and an acquaintance with subjects of history and science and art, bring them within the reach of all those temptations against faith and morality, which are so profusely suggested by the literature of the day. The only thing in our power is to arm them as far as possible against the danger by forewarning them of it, and supplying them with strength to repel it. This is most efficiently done, not by making controversialists of them—far from it,—but by making them thoroughly acquainted with their own religion Our upper classes of children may be led to see how one doctrine follows another; how what the Catechism teaches of God is illustrated by scripture history; how what it teaches us of man is found in the world and in ourselves. They may get to know the meaning of the feasts, devotions, and practices of piety. . . .

In this way Christian doctrine will come to be understood by them to be, not merely a series of difficult and unpalatable truths as the world and devil would lead them to suppose, but a system and body of living and practical truths; a complete explanation, not indeed of mysteries which are above our comprehension, but of all that God sees fit to tell us at present—"all things that appertain to life and piety."

Surely this reasoning demonstrates the necessity of distinctly Catholic schools everywhere, for who could vouch for the efficacy of religious instruction which is imparted in the odd hours of Sunday-school or under similar conditions.

Suffragia pro Animabus Purgatorii.

The following sentences are drawn from the various forms of "professio fidei" used in the Latin and Eastern churches.

"Constanter teneo Purgatorium esse, animasque ibi decedentis fidelium suffragiis juvari." Prof. fid. Trident.

"Prodesse eis (animabus Purgatorii) fidelium vivorum suffragia, Missarum scilicet sacrificia, orationes et eleemoysinas, et alia pietatis officia, quæ a fidelibus pro aliis fidelibus fieri consueverunt secundum Ecclesiæ instituta." (Prof. fid. Græc. præscr. a Gr. XIII. Idem iisdem verbis habetur in Prof. fid. Orient. præscr. ab Urb. VIII. et a Bened. XIV.) Cf. *Buccer. Euchirid. ed. alt.*

The Parochial Schools in the Diocese of Leavenworth.

The School Board of the Leavenworth Diocese publish simultaneously their "Fourth Annual Report" and the "Rules and Regulations with a Course of Studies."

The Report contains in fact a summary of the activity of previous years when no printed forms had been issued. The work of the Directors began in 1887 when a systematic plan was adopted by which the Diocesan schools would be subjected to organized control so that gradually uniformity of teaching might be attained in all of them. The Diocese was divided into school districts. Each district had its special examiners whose written reports were handed at stated times to the president of the Board. The examiners were provided with a schedule of questions to be filled by them and which included not merely the results shown in the examinations of classes but also the character and conditions of the school, from a material point of view. They inquired into the number of pupils and teachers, the grading of the school, the sources of support, the expenses, tuition, condition of building, ventilation, heating, light, desk-room; also into the keeping of school registers, the methods of control and communications of the teachers with the parents of the children, etc. In adopting certain text-books as the result of much

careful examination the Board took means to facilitate the exchange of books and apparently did everything which could be reasonably expected to make the necessary changes less of a revolution than it would seem. We notice in looking over this Report that many of the schools, accord a discreet use of the parish libraries to the pupils and that some of the schools have libraries which are exclusively for the use of the children.

Bishop Finks' letter to the President of the Diocesan School Board which is printed in the Report is a noteworthy document as marking the aims of Catholic educators and at the same time drawing the limits which sound reason and faith commend in this most important work of the Parochial schools.

The course of Studies provides for eight grades of two sessions each, comprising eight years of school time. Where it is impossible to have graded schools the general plan suggested is to be adapted to the circumstances in such a way that there may be a standard of comparison of school with school.

The Branches of study for the Primary Department are the usual ones, Catechism, Bible History, Reading and Spelling, Penmanship, Arithmetic. Later follow Geography, and United States History. General history is optional for the eighth year. It seems to us that this is giving too little to a very important study and that it should be taught regularly for one or two years at the end of a course sufficiently long to allow of it. Book-keeping and Physiology find their proper place in the concluding year of the course.

We would call attention here to the fact that in the Primary department of our best graded schools much attention is given to *Language* and *Object lessons* as distinct from the Reading and Spelling lessons. Physical training and etiquette are also made the object of supplementary lessons in the school rooms where a high standard prevails.

Queries concerning the Rosary Confraternity.

Qu. Can a director of a Confraternity (established either by the faculties received from the Dominicans or from the Propaganda—directly or through the Bishop) indulge the Beads of Confraternities established elsewhere, or are his faculties limited to the members of his Confraternity?

Resp. In general the Director of a Confraternity can use his faculties only in favor of the members of his Confraternity; for said faculties are nothing else than a delegated, jurisdictional power which must be reserved within the prescribed limits. The question admits however of several suppositions. The first of these is that the Confraternity of the Holy Rosary be legitimately established by faculty obtained from the Father General of the Dominicans. In this case the Director generally receives the power to indulge the Beads of the members of the Confraternity. We say—generally; for according to the Decrees of the S. Congregation of Indulgences¹ this power is not to be always taken for granted, but has in some instances to be expressly applied for. If, then, the Director has this faculty, he can indulge the Beads of the members of the Confraternity, not with the indulgences ordinarily granted for the recital of the Beads by the Faithful who are *not* members of the Confraternity, but with the greater and more manifold Indulgences of the Beads of the Confraternity.²

In the second place we may suppose that the Confraternity was established in virtue of a faculty obtained from the Bishop according to Formula C. n. 9. Here we must distinguish. If the Confraternity had been established before 11 April, 1864, then the Director has the faculty to bless the Beads for the members of the Confraternity just as in the first supposition; for it is said in the faculty: “Erigendi

¹ Decr. n. 270 ad 1. et 312 ad 4.

² For an account of these see Schneider's *Rescripta Authentica*, II n. 21, and Beringer's work: “Ueber die Ablässe,” Paderborn, 1887, pag. 695. of which there exists also a recent French translation.

Confraternitates. . . . SS. Rosarii cum applicatione omnium indulgentiarum et privilegiorum"—and under the above date all confraternities established in virtue of this faculty are sanctioned (*sanatæ*) by the Pope. If the Confraternity was established after the above date, then only the ordinary Indulgences of Confraternities are supposed to have been granted by the Bishop, and no others. The Director cannot, therefore, bless and indulgence the Beads in this case.

The third supposition is, that the Confraternity was established by direct authority from the Propaganda. If this occurred before 11 of April 1864, (or if later, with the approbation of the General of the Dominicans) then what was said above under the first supposition and of the Confraternities sanctioned on 11 April 1864, holds good.

But if the Confraternity was established under the authority of the propaganda, without the approbation of the General of the Dominicans, then it has no more privilege than a Confraternity established after 1864 in virtue of the faculty obtained from the Bishop. For the Cardinal Prefect has the power to establish said Confraternity only as an ordinary Confraternity, not as a Confraternity of the Dominican Order.

We repeat here practically what has already been explained in the *Review* on previous occasions.¹

Qu. Can a priest enjoying the ordinary faculties given to missionaries in this country, but who is not a *director* of a Confraternity, indulgence the Beads of members living either in his parish (whither they have come from some other place) or elsewhere?

Resp. A priest who indulgences Rosaries by virtue of the power he has received from the bishop can bestow upon them only the so called papal or apostolic indulgences,² together with the Brigittine indulgences,³ but not the indulgences of the Dominican Rosary. The indulgences,

¹ Cfr. Am. Eccl. Rev. 1889, pag. 465-467. 1890, I. pag. 196-199 et 463.

² Rescr. auth. pag. 345. Beringer p. 338.

³ Raccolta de a 1880 p. 190. Beringer p. 358.

however, attached to the Brigittine Rosary are of little or no value in this country as may be seen from a previous Article in this Review.¹

The priest may make use of this faculty not only for the benefit of his own parishioners but for all living in the Diocese, for in virtue of the fact that the bishop's faculty is not restricted, it follows that the priest enjoys the same ample powers.

Qu. Is the Confraternity of the *living* Rosary the same as the Confraternity of the Rosary, and do the members of the former participate in the Indulgences and privileges of the latter?

Resp. The living Rosary is not properly speaking a Confraternity, but only a pious Society, and therefore is not subject to the laws governing Confraternities. It is distinguished essentially on the one hand from the *perpetual Rosary*,³ and on the other hand from the Confraternity of the Holy Rosary, properly so called. The living Rosary was instituted only at the beginning of this century, whereas the Confraternity was established at the time of St. Dominic. Each Association of the living Rosary is composed of fifteen members. Of these each one is to recite daily one decade of the Rosary, and this decade is assigned to each by monthly lot. It must not be forgotten, that the Rosary is to be blessed by a Dominican Father or by one who is legitimately delegated.

The Association is nevertheless closely connected with the Confraternity, because the object of the former is to reanimate the devotion of the Holy Rosary, and to contribute at the same time to the spreading of the Confraternity. Both the Confraternity and Association of the living Rosary are under the direction of the Dominicans, and for this reason it is that the Association can be regularly instituted only with the consent of the General of the Dominican Order.

¹ Am. Eccl. Rev. 1890. I. pp. 54, 352-358.

² Am. Eccl. Rev. l. c.

³ In the Am. Eccl. Rev. 1890. I. pag. 353, the expression : *living Rosary* is to be changed into *perpetual Rosary*.

Still the Association has indulgences of its own, and its members do not participate in the indulgences and privileges of the Confraternity. For further information on this subject see Beringer, ¹ also Irish Eccles. Record, 1890, ² 1891. ³

Qu. Can the Indulgences be gained by prayers otherwise of obligation, v. g : Can a priest reciting the Paters and Aves of his office at the same time gain the Indulgence of 500 days attached to the single beads of the Crozier-Rosary which he carries with him ?

Resp. No.—“Ratio, qui una solutione nequit satisfieri duplici debito oneroso.” S. Alph. VI, n. 938 qu. 13. Beringer, p. 72. Bened. XIV, Const. “Inter præteritos” § 53 et Theodor. a Spir. Sancto.

J. P.

ANALECTA.

MISSA ANNIVERSARIA DE REQUIE.

Anniversarium, dies 3, 7, et 30.

Neapolitana: Sacra Rit. Congr. decreto diei 22 Mart. 1862 in una *Palmæ* in Balear. ad 11 decrevit, quod “ad celebrandam Missam in duplici non impedito diebus 3, 7. et 30 non requiritur quod defunctus sic ordinaverit in suo testamento, sed sufficit voluntas consanguineorum, amicorum vel testamentum executorum.” Quæritur.

1. Sub verbis *duplici non impedito* comprehenditurne etiam festum *duplicis majoris* ?

2. Quatenus affirmative, licet ne hanc decisionem retinere etiam pro funeribus anniversariis ad petitionem vivorum, non relictis a testatoribus ? Sacra porro R. Congr., audita relatione ab infra scripto Secretario facta, necnon sententia Rmi Assessoris Sacræ ipsius Congr., hisce dubiis maturato examine perpensis, sic rescribere rata est :

Quoad 1. *Affirmative* ; quoad 2. provisum in præcedenti.—Die 23 febr. 1884. (Ita Eph. lit. ii. p. 281 ex Regestis S. C. R.)

¹ p. 703.

² pp. 815, 942.

³ pp. 134, 261, 333.

Itaque : a) Missa cantata de Requiem celebrari potest diebus 3, 7, 30. et anniversariis sive fundatis sive non in duplici tum minori tum majori, modo non impedito. Impediti sunt: 1. omnia festa de præcepto 2. dies infra Octavas Nativitatis Domini, Epiphaniæ, Paschatis, Pentecostes et Corporis Christi 3. feria IV. Cinerum, tota major hebdomas et Vigilæ Nativ. Christi et Pentecostes. 4 totum tempus, quo Sacramentum manet expositum pro publica Ecclesiæ causa. Quibus in rerum adjunctis Anniversarium recurrens, uti et dies 3., 7., 30 vel anticipari vel posticipari potest in aliis diebus, in quibus, ut supra, permissa sunt. At relate ad anniversaria non fundata de hoc adhuc dubitari potest, cum legi antecedenti (cfr. Decr. in Veronen. ad 1., 21 Jul. 1855. n. 5220) quoad anticipationem et postpositionem, quæ pro his fuit prohibita non est adhuc derogatum.¹

b) computantur dies 3. 7. 30. a die obitus vel depositionis juxta diversam ecclesiæ consuetudinem. Dies anniversaria diversimode a Liturgicis computatur. Etenim Gavantus (part. IV. tit. 18. n. 9.) tenet, hanc diem indiscriminatim posse computari, seu a die obitus seu a die depositionis hoc est sepulturæ. Guyetus (Lib. IV. cap. 23. qu. 11.) idem tenet quod Gavantus, et inter utramque diem mortis et sepulturæ nullam in casu diversitatem adstruit. Cavalierius vero (Tom. III. cap. iv. n. vii.) aliquibus decretis innixus, diem anniversariam ab obitu esse computandam, non a die depositionis, nisi hæc eadem sit ac dies obitus. At ipsemet Cavalierius paulo superius (cap. III. n. II.) docet : “ ab Ecclesia dies isti (*obitus et sepulturæ*) confunduntur, et pro iisdem accipiuntur.” Hinc secunda missa de requie in Missali inscribitur: “ In die obitus seu depositionis ” et Orationes diversæ inscribuntur : “ In die depositionis et anniversarii.” Proinde arbitramur, continuant Eph. liturg.² vere anniversariam esse diem, cum superioribus citatis aliisque liturgicis auctoribus, quæ seu ab obitu computatur seu a depositione. Consequenter cum decreta loquuntur de die obitus, intelligenda sunt etiam de die depositionis, quippe qua una et eadem cum illa reputatur. Neque officit locutio cujusdam decreti: *dummodo sermo sit de die vere anniversaria a die obitus.* (Curien. 19. Jun. 1700. ad 10.,) id enim ponitur vel ad exclusionem dierum 3. 7. 30. vel aliorum, qui vere anniversarii non sunt.

¹ Eph. lt. III. p. 676.

² Vol. II. p. 297.

ANALECTA.
 SANCTISSIMI DOMINI NOSTRI
 LEONIS
 DIVINA PROVIDENTIA
 PAPÆ XIII
 EPISTOLA
 DE PRAVA DVELLORVM CONSVETVDINE
 DILECTO FILIO NOSTRO FRANCISCO DE PAVLA S. R. E. CARDINALI
 SCHÖNBORN ARCHIEPISCOPO PRAGENSI, VENERABILI FRATRI
 PHILIPPO ARCHIEPISCOPO COLONIENSI CETERISQVE VEN-
 ERABILIBUS FRATRIBVS ARCHIEPISCOPIS ET EPISCOPIS
 ALIISQVE LOCORUM ORDINARIIS IN IMPERIO GER-
 MANICO ET AVSTRO HVNGARICO.

LEO PP. XIII.

DILECTE FILI NOSTER
 VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM

Pastoralis officii conscientia et proximorum caritate permoti, datis ad Nos superiore anno litteris, referendum censuistis de singularium certaminum, quæ *duella* vocant, in populo vestro frequentia. Genus istud dimicandi, velut ius moribus constitutum, non sine dolore significabatis etiam inter catholicos versari: rogabatis pariter, ut detertere homines ab istiusmodi errore vox quoque Nostra conaretur.—Est profecto error iste admodum perniciosus, nec sane finibus circumscribitur civitatumstrarum, sed excurrit multo latius, ita ut huius expers contagione mali vix ulla gens reperiatur. Quamobrem collaudamus studium vestrum, et quamvis cognitum perspectumque sit quid hac in re philosophia christiana, utique consentiente ratione naturali, præscribat, tamen, cum prava duellorum consuetudo christianorum præceptorum oblivione maxime alatur, expediet atque utile erit id ipsum per nos paucis revocari.

Scilicet utraque divina lex, tum ea quæ naturalis rationis lumine, tum quæ litteris divino afflatu perscriptis promulgata est, districte vetant ne quis extra causam publicam hominem interimat aut vulneret, nisi salutis suæ defendendæ causa, necessitate coactus. At qui ad privatum certamen provocant, vel oblatum suscipiunt, hoc agunt, huc animum viresque intendunt, nulla necessitate adstricti, ut vitam eripiant aut saltem vulnus inferant adversario. Utraque porro divina lex interdicat ne quis temere vitam proiciat suam, gravi et manifesto obiiiciens discrimini, quum id nulla officii aut caritatis magnanimæ ratio suadeat; hæc autem cæca temeritas, vitæ contemptrix, plane inest in natura duelli. Quare obscurum nemini aut dubium esse potest, in eos, qui privatim prælium conserunt singulare, utrumque cadere et scelus alienæ cladis, et vitæ propriæ discrimen voluntarium. Demum vix ulla pestis est, quæ a civilis vitæ disciplina magis abhorreat et iustum civitatis ordinem pervertat, quam permissa civibus licentia ut sui quisque adsertor iuris privata vi manumque, et honoris, quem violatum putet, ultor existat.

Ob eas res Ecclesia Dei, quæ custos et vindex est cum veritatis, tum iustitiæ et honestatis, quarum complexu publica pax et ordo continetur, nunquam non improbavit vehementer, et gravioribus quibus potuit pœnis reos privati certaminis coercendos curavit. Constitutiones Alexandri III decessoris Nostri libris insertæ canonici iuris privatas hasce concertationes damnant et execrantur. In omnes qui illas ineunt, aut quoquo modo participant, singulari pœnarum severitate animadvertit Tridentina Synodus, quippe quæ præter alia, etiam ignominie notam iis inussit, eiectosque Ecclesiæ gremio, honore indignos censuit, si in certamine occumberent, ecclesiasticæ supulturæ. Tridentinas sanctiones ampliavit explicavitque decessor Noster Benedictus XIV in Constitutione data die X Novembris anno MDCCLII, cuius initium *Detestabilem*. Novissimo autem tempore f. r. Pius IX in litteris apostolicis, quarum est initium *Apostolicæ Sedis*, per quas censuræ latæ sententiæ limitantur, aperte declaravit, ecclesiasticas pœnas committere non modo qui duello confligant, sed eos etiam quos paternos vocant, itemque et testes et consocios.—Quarum legum sapientia eo luculentius emicat quo ineptiora ea esse liquet quæ ad immanem duelli morem tuendum vel excusandum solent proferri. Nam quod in vulgus seritur, certamina id genus natura sua comparata esse ad maculas eluendas, quas civium honori alterius calumnia aut convicium induxerit, id est eiusmodi ut neminem possit nisi recordem fallere. Quamvis enim e certamine victor decedat qui, iniuria

accepta, illud indixit, omnium cordatorum hominum hoc erit iudicium, tali certaminis exitu viribus quidem ad luctandum, aut tractandis armis meliorem lacescentem probari, non ideo tamen honestate potiozem. Quod si idem ipse ceciderit, cui rursus non inconsulta, non plane absona hæc honoris tuendi ratio videatur? Equidem paucos esse remur, qui hoc obeant facinus, opinionis errore decepti. Omnino cupiditas ultionis est, quæ viros superbos et acres ad pœnam petendam impellit: qui si elatum animum moderari, Deoque obtemperare velint qui homines iubet diligere inter se amore fraterno, et quemquam violari vetat, qui ulciscendi libidinem in privatis hominibus gravissime damnat, ac pœnarum repetendarum sibi unice reservat potestatem, ab immani consuetudine duellorum facile discederent.

Neque illis qui oblatum certamen suscipiunt iusta suppetit excusatio metus, quod timeant se vulgo segnes haberi, si pugnam detrectent. Nam si officia hominum ex falsis vulgi opinionibus dimetienda essent, non ex æterna recti iustique norma, nullum esset naturale ac verum inter honestas actiones et flagitiose facta discrimen. Ipsi sapientes ethnici et norunt et tradiderunt, fallacia vulgi iudicia spernenda esse a forti et constanti viro. Iustus potius et sanctus timor est, qui avertit hominem ab iniqua cæde, eumque facit de propria et fratrum salute sollicitum. Immo qui inania vulgi aspernatur iudicia, qui contumeliarum verbera subire mavult, quam ulla in re officium deserere, hunc longe maiore atque excelsiore animo esse perspicitur, quam qui ad arma procurrat, lacesitus iniuria. Quin etiam, si recte diiudicari velit, ille est unus, in quo solida fortitudo eluceat, illa, inquam, fortitudo, quæ virtus vere nominatur, et cui gloria comes est non fucata, non fallax. Virtus enim in bono consistit rationi consentaneo, et nisi quæ in iudicio nitatur approbantis Dei, stulta omnis est gloria.

Denique tam perspicua duelli turpitudine est, ut illud nostræ etiam ætatis legumlatores, tametsi multorum suffragio patrocinioque fultum, auctoritate publica pœnisque propositis coercendum duxerint. Illud hac in re præposterum maximeque perniciosum, quod scriptæ leges re factisque fere eludantur: idque non raro scientibus et silentibus iis, quorum est puniri fontes, et, ut legibus pareatur, providere. Ita fit ut passim ad singularia certamina descendere, spreta maiestate legum, impune liceat.

Inepta etiam atque indigna sapienti viro eorum est opinio, qui utut togatos cives ab hoc genere certaminum arcendos putent, ea tamen per-

mittenda censent militibus, quod tali exercitatione acui dicant militarem virtutem. Primum quidem honesta et turpia naturâ differunt, nec in contraria mutari ob diversum personarum statum ullo pacto possunt. Omnino homines, in quacumque conditione vitæ divina ac naturali lege omnes pari modo tenentur. Præterea ratio huiusce indulgentiæ erga milites ab utilitate publica petenda foret, quæ numquam tanta esse potest, ut eius obtentu naturalis divini queiuris vox conticescat. Quid, quod ipsa utilitatis ratio manifesto deficit? Nam militaris virtutis incitamenta eo spectant ut civitas sit adversus hostes instructor. Idne vero effici poterit ope illius consuetudinis, quæ suapte natura eo spectat ut suborto inter milites dissidio, cuius causæ haud raræ sunt, e singulis partibus defensorum patriæ necetur alteruter?

Postremo recens ætas, quæ se iactat humaniore cultu morumque elegantia longe superioribus sæculis antecellere, parvi pendere vetustiora instituta consuevit ac nimium sæpe respuere quidquid cum colore discrepet recentioris urbanitatis. Quid est igitur quod has tantummodo rudioris ævi ac peregrinae barbariæ ignobiles reliquias, duelli morem intelligimus, in tanto humanitatis studio non repudiat?

Vestrum erit, Venerabiles Fratres, hæc, quæ breviter attigimus, inculcare diligenter populorum vestrorum animis, ne falsas hac de re opiniones temere excipiant, neu ferri se leviorum hominum iudicio patiantur. Date operam nominatim ut iuvenes mature assuescant id de duello sentire et iudicare quod, consentiente naturali philosophia, iudicat ac sentit Ecclesia; ab eoque iudicio normam agendi constanter sumant. Immo quo modo alicubi receptum consuetudine est ut catholici præsertim florentis ætatis sibi sponte perpetuoque interdicannt nomen dare societatibus non honestis, pari modo opportunum ducimus ac valde salutare, eosdem velut fœdus inter se facere, data fide nullo se tempore nullâque de caussa duello dimicatuuros.

Supplices a Deo petimus ut communia conata nostra virtute cælesti corroboret, quodque pro salute publica, pro integritate morum vitæque christianæ volumus, id benigne largiatur. Divinorum vero munerum auspicem itemque benevolentiae Nostræ testem vobis, Venerabiles Fratres, Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die XII Septembris an. MDCCCXCI, Pontificatus Nostri Decimoquarto.

LEO PP. XIII.

DE ACTU HEROICO CARITATIS ERGA ANIMAS IN PURGATORIO DETENTAS.

DUBIA

Quæ sequuntur Patribus Cardinalibus S. Congregationis Indulgentiarum dirimenda proposita fuerunt :

1. Utrum inter opera satisfactoria, quæ in Actu heroico caritatis offeruntur pro animabus Purgatorii, comprehendantur etiam Indulgentiæ quæ declaratæ fuerunt a S. Pontificibus applicabiles Christifidelibus defunctis?

Resp. Affirmative.

2. Utrum oblationi isti satisfiat ab iis qui sibi reservare velint Indulgentias quæ pro vivis conceduntur ; vel sint hæ Indulgentiæ ad satisfaciendum pio proposito Defunctis applicandæ, juxta Indultum a S. Pontifice concessum emittentibus Actum heroicum caritatis?

Resp. Negative ad primam partem ; affirmative ad secundam.

3. Utrum 1^o Actus heroici caritatis pars integralis, vel præscripta ad privilegiorum participationem conditio sit, ut propriæ satisfactiones omnes atque Indulgentiæ non modo pro Purgatorii animabus offerantur, sed etiam B. Virgini, prout ipsi placuerit, distribuendæ relinquuntur ? vel 2^o hæc in Virginis manus veluti consignatio habenda sit dumtaxat pia Actui accessoria devotio Christifidelibus commendanda?

Resp. Negative ad primam partem ; affirmative ad secundam.

4. Utrum Plenariæ Indulgentiæ, quas Christifideles Actum heroicum caritatis emittentes lucrantur, tum ob S. Communionem, tum ob Missæ Feria II auditionem, applicari debeant animabus, quas B. V. Maria præ aliis a Purgatorio liberari cupit, aut possint applicari cuilibet Purgatorii animæ?

Resp. Provisum in antecedentibus.

5. Utrum Indulgentia Plenaria altaris privilegiati personalis 1^o debeat a sacerdote qui actum heroicum charitatis emisit, applicari animæ pro qua missam celebrat ? aut 2^o possit applicari pro libito cuivis Defuncto ? aut 3^o debeat applicari animabus quas B. V. Maria a Purgatorio liberari cupit ?

Resp. Ad primam partem : Affirmative ; hoc enim modo privilegium altaris conceditur a Summo Pontifice ; ad secundam et tertiam partem : Provisum in responsione ad primam partem.

(S. Indulg. C. 19 Dec. 1885.)

DECRETUM DE PRÆTERMITTENDIS SOLEMNITATIBUS
in declaratione nullitatis matrimonii.¹

In Congregatione generali habita feria IV. die 5 Junii 1889 Emi ac Rmi D. D. Cardinales in rebus fidei et morum Inquisitores Generales decreverunt :

Quando agitur de impedimento disparitatis cultus et evidenter constat unam partem esse baptizatam et alteram non fuisse baptizatam ; quando agitur de impedimento ligaminis et certo constat primum conjugem esse legitimum et adhuc vivere ; quando denique agitur de consanguinitate aut affinitate ex copula licita, aut etiam de cognatione spirituali vel de impedimento clandestinitatis in locis ubi Decretum Tridentum "Tamesti" publicatum est, vel ubi tale diu observatur, dummodo ex certo et authentico Documento, vel in hujus defectu ex certis argumentis evidenter constat de existentia hujusmodi impedimentorum Ecclesiæ auctoritate non dispensatorum ; hisce in casibus prætermittis solemnitatibus in Constitutione Apostolica "Dei miseratione" requisitis, matrimonium poterit ab Ordinariis declarari nullum, cum interventu tamen Defensoris vinculi matrimonialis, quin opus sit secunda sententia.

Eadem feria ac die SSmus D. N. D. Leo Papa XIII decretum Emorum PP. approbavit et confirmavit.

J. MANCINI S. R. et U. I. Notarius.

IRREGULARITAS.

I.

Ex duello.

In quibusdam Universitatibus Germaniæ duella scholariorum, quæ peculiari nomine ("Mensuræ") vocantur, in eo consistunt, ut duellantes, armis specialibus, idest parvo quodam cultro, utentes, et cæteris partibus corporis bene tectis, sibi in faciem incisionem seu vulnus inferant, cujus tamen vestigia plerumque brevi tempore oblirescunt. Nullatenus igitur mors vel mutilatio intenditur, atque rarissime et nonnisi per accidens, ex imprudentia aut ex alia causa a duello extrinseca, hæc tristia fata accidunt. Nec semper proprie ex vindicta vel ob honorem reparandum duella hæc committuntur, sed potissimum ludi crudelis

¹ We take the above Decree from the current number of the St. Louis Pastoral Blatt, communicated to the same by Rt. Rev. Bishop L. Fink.

profecto, vel exercitationis gratia. Ad hunc effectum immo, sub specie nempe hujus ludi vel exercitationis præstandi ac fovendi, adsunt inter Universitatis discipulos societates, in quibus pro obtinendo altiore gradu certus duellorum instituendorum numerus præscribitur, et, quodam tempore sine duellis transacto, præsides societatum pro prætextibus suscitandis ad duella instituenda conveniunt. Generatim Catholici ab his facinoribus se abstinent, non tamen semper.—De his itaque, qui hisce certaminibus dant operam, ex literis Episcopi Wratislaviensis ad S. Sedem directis, S. Congregationi Conc. sequens propositum est *dubium* :

An, a quibus et ex quonam titulo irregularitas contrahatur, quando duellum ea ratione committitur, qua his temporibus inter Germaniæ Universitatis alumnos fieri solet in casu? *Responsum*: Affirmative, a duellantibus eorumque patrinis, ex infamia juris. (N. R. Th. xxii. p. 582 seq.)

II.

Ex hæresi.

“Hæreticorum, qui in hæresi persistunt et mortui sunt, filios esse irregulares etiam in Germania aliisque locis, ubi impune grassantur hæreses.” S. Off. decidit in Posen. fer. IV. 25. Julii 1866, et iterum in responso ad Episc. Harlemen. die. 11 Jul. 1884.

(Zitelli App. jur. eccl. p. 349, N. Rev. Th. xxii. p. 601).

BOOK REVIEW.

MORALPHILOSOPHIE. Eine wissenschaftliche Darlegung d. sittlichen, einschliesslich der rechtlichen Ordnung, von Victor Cathrein S. J. Band I. pp. 522. Band II. pp. 633. Herder St. Louis. 1891.

Father Cathrein is known to readers of German literature mainly through his scholarly contributions to the *Stimmen aus Marien Laach*. Some of his papers in that periodical have been translated into English, under the title *Agrarian Socialism*. His present elaborate work on Moral Philosophy is intended not merely for students and specialists but for general readers as well. Without aiming at the impossible bringing down of Moral Science to the level of what is loosely styled common sense, he has endeavored to explain its high truths in a manner accommodated to the wants and reach of fairly educated readers. The central principles of Ethics are therefore developed in these volumes with great fulness and lucidity. The leading systems of morality, old and new, especially that advocated by partisans of the evolutionary theory, are discussed and their errors refuted in the light of those principles, which show claim to their rational source in the fact that they are those held and expounded by antiquity's greatest thinker—Aristotle.

Following the lines of its subject matter the work naturally falls into two parts—General and Special Ethics. In the first, the human act, the proximate subject of morality, is followed to its spring—the free personal agent—and the psychological principles which modify it there in its origin are explained. Then the ultimate end of human action—eternal and temporal—are established and the norm of morality determined. It is here that Fr. Cathrein shows his mastery both in setting forth and proving the true constituent criterion of morality and in exposing and refuting the various forms of error, which, in recent times, especially, have been devised to account for moral quality. A bird's eye view of these theories, based on the author's treatment may not be uninteresting to our readers.

CRITERIA OF MORALITY.

I. EXTRINSIC CRITERIA=*Utilitarianism*.

- 1. Happiness or well being Eudämonism.
 - a. Of the individual=Private " or Hedonism.
 - b. " Society= Social " " Altruism.
- 2. Social Evolution=Evolutionism.

II. INTRINSIC CRITERIA.

- 1. Placed in the personal agent=Intuitionism.
 - a. In sentiment.
 - a. Moral feeling.
 - b. Sympathy and antipathy.
 - c. Moral taste.
- 2. Placed in the object.
 - a. As conformed to rational nature in the abstract=Stoicism.
 - b. " " " rational nature adequately taken.
 - c. " " perfection of the Ego=Perfectionism of Leibnetz, &c.

The latter of these theories is of course the true one. Of it Fr. Cathrein has made an elaborate analysis and defence. The kinds and sources of the morally Good, the natural law, conscience, merit, the doctrine of Right—these terms point to the after lines of thought. The last and in one respect the most important section of the first volume is the Appendix wherein we find a sketch of the radical moral tenets of the leading nations civilized and barbarian. Moral phenomena, as found in the consciousness of the individual and of the race, are the very data whence Ethics start. It is of supreme importance, therefore, that these data should be gathered from history and set forth systematically. It is Ethnography, too, which is so often pressed into unfair service by the extreme defenders of Evolutionism. Fr. Cathrein has therefore done great service to moral science by extracting from history the proofs that unchanging hold on certain fundamental judgments of morality is the common inheritance of all races and nations.

The duties and rights of man, individual and social—mark the ground of the second volume. Of special importance are the discussions on Socialism, the Origin of Civil Society, the Relations of Church and State, particularly in reference to the pressing subject of education. All these questions are broadly, deeply handled, not simply from a speculative standpoint, but also in the light of history. Indeed this is a special merit of the entire work—that it is everywhere true to the

proper method of Ethics—the Empirico-rational. It is sometimes not an unfounded charge against writers on philosophy that they soar too far from *terra firma*, and lose themselves, though not their readers, in the clouds of aerial speculation. This cannot be said of Fr. Cathrein. He has ever the highest regard for facts. Facts and principles combine with him, as they should, in the development of his science. For an illustration of this we refer the reader to the paper in this Review on the Law of Death, which has been mainly drawn from one of Fr. Cathrein's chapters.

Of the work, as a whole, we deem it but just praise to say that for thoroughness and depth of discussion, for precision, lucidity, and felicity of style, it is the greatest work on Moral Philosophy that has appeared since Taparelli's *Dritto Naturale*, and, by reason of its bearing on present-day thought, it is more useful than the great *Saggio* of the Italian Moralist.

THE ISRAELITE BEFORE THE ARK OF THE COVENANT AND THE CHRISTIAN BEFORE THE ALTAR, or A History of the Worship of God. In two parts.—Part I. The Worship of God among the children of Israel before the days of Jesus Christ.—Part II. The Worship of God since the days of Jesus Christ, or the Rites, Ceremonies and Sacrifice of the Catholic Church. By L. De Goesbriand, Bishop of Burlington, Vt.—Burlington: The Free Press Association.

The Patriarchal and Jewish worship are the natural prelude to the sacrificial service of the Christian Church. The ancient ordinances of the theocratic government have the same source, the same object and the same end in view as the ritual observances of the Catholic Church, except that they deal with man in a different stage of spiritual advancement. Hence, to understand the full meaning of Catholic worship not only as a whole but in its separate details of rite and ceremony we must make our entrance through the courts and ante-chambers of the Pre mosaic Covenant and the Synagogue. Thus we obtain an harmonious view of the history of the worship of God in which each portion throws light upon the other.

It is from this standpoint that Bishop Goesbriand leads us up to the central height of the Cross in the Christian Church which directs mankind to heaven. Nevertheless the two great divisions, of which one leads to the other through Christ "the door," are kept separate in order that a certain parallelism may be made manifest which in turn reveals the same divine Organizer. Thus our reverence for the Old Law is

heightened with our intelligence of its purpose; for it is difficult otherwise to realize many facts in Israelitish history as having the supreme sanction of God inasmuch as they appear to be at variance with the law of charity and that higher spirituality which characterizes the new dispensation instituted by our divine Lord.

Dr. Goesbriand has made his narrative very interesting. We are actually reading the Bible, but the mind which is not accustomed to the discipline of spiritual reading with a taste for naked truth is beguiled into the sacred field through the pleasant avenue of description and incident which gain the charm of novelty by the added detail without obscuring the truth of fact.

The second part of the work begins with the life of Christ. In it we see the example of what our own lives are to be. Then follows a picture, as it were, of the Church, the spouse and at the same time the image of our Lord. Every action of the Saviour, every precept he inculcated is shown to be preserved and commemorated in the life of the Catholic Church, that is, in her rites and ceremonies. Surely this is a beautiful method of teaching us to appreciate the inestimable goodness of God in making us children of the one true fold of Christ.

The work has several well made illustrations among them a plan of the city of Jerusalem and the site of the Jewish temple. A double index makes it valuable as a work of reference apart from its being an excellent book for spiritual reading.

HANDBOOK OF THE CHRISTIAN RELIGION for the use of advanced students and the educated Laity. By Rev. W. Wilmers, S.J. Edited by Rev. James Conway, S. J. Benziger Bros. 1891.

Father Conway's descants into the broad field of German literature are characterized by a happy faculty of selecting practical themes; and among them, we venture to say, he has given us one of his best in the present volume. The work of the learned author, Fr. Wilmers, commends itself for its thoroughness and conciseness; nevertheless the American editor has found it possible to condense in many places and from casual evidence we judge this to have been done with discretion and to the advantage of students for whom the book is intended as a text in our Colleges and lay Seminaries. Some of the matter which is not absolutely necessary for the full understanding of the context or completeness of the subject has been printed in small type. The trans-

lation, originally made by an English lady and revised and completed by Fr. Conway is good.

Altogether the volume deserves the careful examination of the heads of our Colleges and Academies, where a work like this is needed for the higher classes, in order to give to the pupils that complete understanding of their religion which is demanded from them to-day in every rank of society, but especially among the educated classes.

THE LIFE OF ST. JOHN BAPTIST DE ROSSI. Translated from the Italian by Lady Herbert. Introduction: On Ecclesiastical Training and the Sacerdotal Life. By the Bishop of Salford. Baltimore: John Murphy & Co. 1891.

Messrs. Murphy & Co., have issued this new edition of the Life of St. John de Rossi in a style similar to that of the London edition printed nearly ten years ago and which had almost gone out of the market. The work is nevertheless too well known to need further comment here. Fr. Slattery writes an Introduction to the American edition commending it to the clergy and laity of this country. But we miss the Preface of the real author of the Life Dr. E. Mougeot, which contains certainly some valuable information even if it were not due to the zeal and learning displayed by an author in his work. Why was it omitted? It could not have covered more than four additional pages.

MANUALS OF CATHOLIC PHILOSOPHY: NATURAL THEOLOGY. By Bernard Boedder, S. J. Benziger Bros., 1891. pp. 480. pr. \$1.50.

With this volume the series of Stonyhurst Manuals of Philosophy closes. There are two gaps in the list which the patrons of these manuals, would like very much to see filled up, namely, the places, usually taken in Philosophy by Cosmology and the History of Philosophy. For two specially urgent reasons these parts of the course should not be left out. First, because of their high importance in these times. After Psychology no other department of Philosophy clamors so loudly for thorough treatment as the real foundations of physical science. Empirical science has bewitched the modern mind. To follow its data to their basis and, thus to give completeness to their structure, is the only healthy restorative and hope of future stability. This can be effected only by a sound Cosmology.

Moreover a sketch of the leading systems of Philosophy, especially those of recent growth, written with reference to this series of manuals, is anxiously looked for by English readers. Fr. Finlay's translation of

Dr. Stöckl's History of Philosophy is excellent, but, even when completed, it will stand outside the range of this course both in bulk, and somewhat in matter.

To revert to Cosmology, there is a growing feeling amongst us that this department of Scholastic Philosophy is not quite in harmony with modern natural science. The literature showing this accord is quite extensive in French, German, and Italian. In English there is very little.

The omission therefore of this essential part of the course, will strengthen this feeling, as it will be inferred that the English Jesuits are not so confident in the validity of the Cosmology of the School as they are in that of the other branches of its Philosophy. It is true, some questions of Cosmology are discussed in the present volume on Natural Theology, for instance, Creation, Pantheism, Miracles, &c. but light is earnestly sought on the nearer foundations of Physics, Chemistry and Biology. We trust, therefore, that those who have built so well the rest of the structure of Catholic Philosophy, will find a co-laborer to give completeness by adding Cosmology and the History of Philosophy.

The present volume on Natural Theology fittingly crowns the series, for all search after causes must terminate at the First. We are glad to be able to say that the subject is discussed in a way as worthy as possible of its theme. The book gives an excellent summary of what human reason can discover on the Existence, Nature and Action of the Supreme Being. The old proofs for God's existence are placed in new light, and the efforts to obscure or weaken them, particularly in our own day, are shown to be futile. At the same time the precise logical value of these arguments is accurately determined. There is only one argument for the Existence of God, which is *per se* sufficient that viz; of the First Cause absolutely therefore, the others might be dispensed with. "Nevertheless they have their useful purpose. The argument of Design brings out more impressively the need of recognizing Intelligence in the First Cause, and the moral argument fortifies our minds in their grasp of the previous arguments, for it shows them to be no mere outcome of an individual speculation but the conclusion to which the minds of men are impelled in such numbers and under such conditions that we are constrained to recognize in the impelling force the voice of our intellectual nature." ¹

In connection with these arguments difficulties wrought out by Kant, Mill, Lange, &c., are stated at length, generally in the words of their

¹ p. 32.

authors. Especially interesting is the chapter on Darwin's mind regarding this fundamental truth. "As appears from his Life and Letters Darwin never *denied* the existence of God. The arguments brought forward to prove that there is a God, seemed to him sometimes quite overwhelming: and in such moments he was forced to be a complete theist." Loss of faith in the Gospels, conditioned by his exclusive immersion in physical studies, brought with it a losing of hold on his former conviction. Mr. Boedder gives a good statement of Darwin's doubts and shows how "they prove nothing more clearly than that the entertainer of them had a right appreciation of his capacity for philosophy when he wrote: 'I have had no practice in abstract reasoning, and I may be all astray.'"

A little reading of the second and third parts of this volume will show that its author is at home in the deepest problems of his subject, and that he has thoroughly assimilated Scholastic teaching whilst he has the power of presenting it in clear English, and in so happy a way that the fairly prepared and attentive student may readily follow him. In controverted matters, for instance on Divine Concurrence, though following his own School for strongly urged reasons, he is equally fair and at pains to do justice to the arguments of the opposite side.

GRADUALE ROMANUM De Tempore et de Sanctis. Editio Typica. Cum Cantu. 652 pages. Bound in half parchment. Fr. Pustet & Co.

This is the elegant Folio edition (14 x 19 inch.) It contains the very latest feasts and also the Propria pro Clero Romano. Price \$12.

THE INTERIOR OF JESUS AND MARY. Translated from the French of the Rev. J. Grou, S. J. Edited, with a biographical sketch and preface, by Rev. S. H. Frisbee, S. J. Two volumes. New York: The Catholic Publication Society Co. London:—Burns and Oates. 1891.

Love is the secret source of all happiness. It acts upon the soul like the sunlight acts upon the material creation. In the spiritual order it first dries up beneath us the malarial swamps of sin, and then draws forth the newly planted germ towards heaven, beautifying it all the while and rejoicing angels and men with the fragrance of piety and the chaste coloring of its blossoms full of the promise of autumn fruit. But this love is a divine virtue. It comes to us from heaven; and since our hearts were dulled and our intellects blinded by the Fall, we should never understand or be capable of being influenced by it except in virtue of the Divine Incarnation. It is in the study of Jesus that we learn

to know and love God, and it is in the company of Mary that we must study Him whom we cannot dissociate from her, whether as the Infant resting on her bosom, or as the boy whom she seeks in the temple, or as the wonder working Messiah at the nuptial feast, or finally at the foot of the cross where He spills the last drops that of that precious Blood which He had drawn from her own immaculate body.

The book before us is a help to this study, the fruit of which is lasting peace and the sweetest of joys arising from the realization of absolute beauty. Father Grou wrote first the "Interior of Mary" for the guidance of a young lady who afterwards become a religious. Seeing how it opened her mind to the intelligence of the mysteries of the Incarnation, he composed for her immediate benefit the second treatise on the "Interior of Jesus." The lady was the daughter of Thomas Weld the owner of Lullworth Castle and the generous host under whose roof John Carroll, America's first bishop had been consecrated a very short time before Father Grou came there an exile from France during the terrors of the Revolution. A French lady to whom Miss Weld had lent the precious manuscript some years after the death of its author, had it published in Paris from a copy made by herself and without the knowledge of the owner. Though many faults had crept into the edition, which would not have been allowed to pass if the author had seen the work, it was greatly appreciated and printed several times. It was not however until 1862 that an authentic copy made from a manuscript, found among Father Grou's own papers, was issued. Previous to this an English translation had been published which was in many ways superior to the stereotyped French edition then current. The present editor has corrected the old English version by comparing it with the original copy printed from Father Grou's manuscript. It makes elegant reading, with that fresh and healthy touch of devout feeling which distinguishes the teacher who is not only inspired by zeal, but whose zeal arises out of the love begotten in a personal experience of the sweet doctrine which he imparts.

The book is not only a compend for spiritual reading, but also a help to meditation. Father Frisbee has very wisely added two appendices, in order to define this twofold purpose of the work and render its use more practical. First we find a list of chapters suitable for meditation and spiritual reading on all Sundays and principal feasts of the year. Next there is a selection of readings adapted for a retreat, where suitable

chapters from the "Following of Christ" are suggested at the same time.

The form in which it is published makes the work a very convenient companion for religious in Retreat or for those who wish to carry their meditation book about without feeling the inconvenience of a weight. But in saying this we would by no means suggest that the beautiful doctrine of the "Interior" is intended to perfect religious alone, or that it may be read by those only who make a regular meditation. Indeed it is a book which will do its work of lifting heavenward any one who earnestly takes it up. Having read a single chapter even the lukewarm will be likely to retain sufficient appreciation of its attracting power to continue or at least to wish to continue its use. And a book on spiritual subjects that can do this is indeed a treasure. Father Grou wrote much on the spiritual life, and all that is known is approved as coming from a masterhand. Some of the works have been lost; but the fact that one of them was on "Happiness" and the other on "Peace of the soul" indicates what his doctrine is likely to lead us to the one thing every mortal craves all the days of his life—call it peace or happiness.

**DAS VERBORGENE LEBEN JESU CHRISTI ALS VORBILD
FUER UNSERE SELBSTHIELIGUNG.** Erwaegungen von
Georg Patiss, S. J.—Regensburg, New York & Cincinnati: Fr.
Pustet, 1891.

"And this is life everlasting; that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." (St. John xvii. 3.) Thus speaks the contemplative St. John who had drawn his knowledge of the spiritual life at the incarnate source of the Sacred Heart; and the active, practical St. Paul, whose keen eye had pierced the third heavens and who had learned in the hard school of persecution the ways of truest wisdom, tells us: "I esteem all things to be but loss, for the excellent knowledge of Jesus Christ, my Lord." (Philip. iii. 8.) Surely no better recommendation can the priest whether leading the life of retirement and prayer or in the toilsome service of the catholic missions, have for the constant study of the life of Christ. Nor will it do to strive after conformity with the outward acts of our Lord which He did whilst He was on earth. They are possible only to him who enters into the interior life of Christ. The individuality of each priest must remain whilst the motives that sway him are the same for one and all, the world over. This is the secret of the marvellous unity of sentiment and action

throughout the Catholic Church. Christ multiplies Himself in His ministers. Different in all but their adhesion to Him they in turn become the pattern of a multitude of souls who see in their priests but the likeness of the Great High Priest, our common Master.

Father Patiss has apparently spent his whole life in the study of this great pattern of the priestly and christian soul, our divine Saviour. He has written of all its phases and with wonderful originality. The Angel of the Schools is his leader in the development of his thoughts, and his own love of souls seems to hold the lamp, and to kindle the flame by which he illustrates the delineations of his great model, and gives them life. In the present work he gives us a series of considerations, adapted to lead the Christian soul, by a process of self-examination, into an orderly arrangement of the daily life, so as to conform by degrees to the great model, Christ, and thus to effect that sanctification which is the sole purpose of man on earth. There is nothing doubtful, from a doctrinal or theological standpoint, in this book. The corner-stones on which the author rests his instructions, which serve alike for meditation, spiritual reading, and self-examination, are the Holy Scriptures, the Fathers and approved ecclesiastical writers. The matter is divided in such a way as to cover brief considerations for every day from the first Sunday of Advent to Septuagesima. The style is lucid, practical and in nowise wearisome.

CATHOLIC YOUTH'S HYMNAL ; or Popular Sacred Melodies for Church and Private devotion. Containing a collection of original and selected Hymns and Litanies for one or two voices with Organ accompaniment. By B. Hamma. Published by J. Fischer & Bro. New York. 1891.

The Fischer Brothers are well known for their good judgment in the matter of publishing Church music. The present manual does not at first sight promise much in the way of novel addition to the material with which the musical market seems sufficiently supplied. It contains a complete mass, a complete Requiem, a set of Antiphons of the Bl. Virgin, the Vespers, Psalms and Hymns, Litanies and some English hymns. What is chiefly remarkable about the book is, however, that it is made up with a thoroughly practical eye to the want of the young, the children, for whom it is chiefly intended. The music is for two equal voices within moderate compass and of easy execution. In tone it belongs to the orthodox school of Church music, the author being himself an advocate of the reform movement which banishes all triviality of style and composition from the sacred service.

BOOKS RECEIVED.

DIE SENTENZEN ROLANDS nachmals Papstes Alexander III.
Zum ersten Male herausgegeben von P. Fr. Ambrosius M. Gietl, O. P.
Freiburg im Breisgau. Herder, 1891. St. Louis: B. Herder.

THE SCHISM OF THE WEST, and the Freedom of Papal Elections.
By Rev. Henry A. Brann, D. D., LL.D.—New York, Cincin., and
Chicago: Benziger Bros., 1892.

EXPLICACION DEL CATECISMO abbreviado de la Doctrina
Cristiana. Traducción según la septima edición alemana. Por el
Canónigo Doctor D. J. Schmitt y adoptada al catecismo abbreviado
con la modificaciones y adiciones necesarias por Bernardo Augusto
Thiel, obispo de Costa-Rica. Segunda edición.—Friburgo en Bris-
govia. B. Herder, 1891. St. Louis.

GREGOR X. UND RUDOLPH VON HABSBURG in ihren beider-
seitigen Beziehungen. Von Dr. A. Zisterer.—Freiburg im Br. B. Her-
der, 1891. St. Louis.

EIN BESUCH AM LA PLATA. Von Ambros Schupp, S. J. mit 38
Illustrationen.—Freiburg im Br. B. Herder, 1891. St. Louis.

CATHOLIC YOUTH'S HYMNAL; or popular sacred melodies for
Church and Private Devotion. By B. Hamma. Published by J. Fischer
and Bro. New York, and Toledo. 1891.

QUÆSTIONES SELECTÆ EX THEOLOGIA DOGMATICA.
Auctore Dre. Francisco Schmid.—Paderbornæ Sumptibus et typis
Ferd. Schoeningh, 1891. Roma. Tipagr. poliglotta della S. C. de
Propag. Fide.—Fred. Pustet & Co. New York and Cincinn.

ORDO DIVINI OFFICII recitandi missæque celebrandæ pro Clero
sæculari statuum Fœderatorum officiis generalibus hic concessis
utente concessus. Pro Anno Bissextili Dom. MDCCCVIII C.—Fr.
Pustet & Co. New York and Cincinnati.

AMERICAN
ECCLESIASTICAL REVIEW.

VOL. V.—DECEMBER, 1891.—No. 6.

THE SO-CALLED PROOFS "A SIMULTANEO"
OF THE EXISTENCE OF GOD.

THE great question in the domain of philosophy now-a-days is the existence of a first cause. By it philosophers are divided into two camps each of which strives with all its might to gain the minds of men and to fashion all classes and institutions of society after its tenets. Indeed, the existence of God is the basis upon which rests everything that is holy and sublime; with it stands or falls the legitimacy of man's superior aspirations over irrational creation.

It is of the highest importance for theism that its professors should establish their fundamental tenet on solid grounds, and that nothing contrary to reason or even in the least doubtful should be mingled with it. It is this conviction which has prompted the present criticism upon an article which recently appeared in the *American Catholic Quarterly Review*¹ purporting to treat of some *proofs* of the existence of God drawn from the metaphysical or ideal order.

After developing the argument which concludes from the metaphysical essences of things to the actual existence

¹ The Am. Cath. Quart. Review, July 1891, pp. 462—474.

of God as their necessary foundation, the writer inquires into the character of the argument: viz. whether it is *a posteriori* reasoning or not. Whilst "some would doubtless call it *a posteriori* reasoning," he is of the opinion that it "may more correctly be denominated *a simultaneo*." And why? Because, he says, "it is evidently nothing else than an analysis of our ideas of finite essences." Let us see how this is shown to be the case.

As we wish to make it plain that the criticism which we offer is not too severe, we must be excused for quoting the whole passage under discussion. It runs as follows:—"All admit, that they [the metaphysical essences of things] have no being in themselves, and that they exist only in the essence of God, of which they are possible participations. When, therefore, they are expressed by the human mind it is in truth the Divine reality as participable according to this or that mode, which is the object represented. Of course, we would not be understood as asserting that the human mind has an intuitive knowledge of God's essence as it is in itself. That is ontologistic and false. But we do claim that all metaphysical concepts represent under a created, analogical similitude or image the being of God as capable of being participated in by creatures. It is that and nothing else, which the intellect manifests when it conceives the nature of man in the abstract or any other ideal essence. In all such conceptions the existence of God is implicitly asserted. A simple analysis, then, of our concepts of finite essences shows us the necessary existence of the Infinite Being." Thus far the article referred to.

We must confess, we were amazed when reading these lines penned by a Catholic divine. For these views are contrary to sound philosophy, "ontologistic and false." What is it according to common sense and sound reason, that the finite essences, these possible participations, i.e. *partial imitations*, of God's essence, really represent when expressed

by the human mind? What does, e. g., a horse, tree or stone as conceived by the mind contain and place before the mind's eye? Evidently nothing but the reality, the nature and qualities of a horse, a tree, a stone. It is a horse, a tree, a stone and nothing else that we think and speak of when we have these ideas in our mind and use the corresponding words. And whatever the ideas when reflected upon and analyzed, put before our mind as contained in them we accordingly enunciate of their respective objects as in reality identified with them. Hence we form judgments like these: a horse is a quadruped, a tree is a vegetating substance, a stone is lifeless matter. In this manner all men, following their natural reason, understand and use abstract ideas and universal terms. Thus we think and speak of all things we become acquainted with, and we understand at the same time, that this is the correct way of thinking and speaking.

Now to return to our author, what are his views about universal ideas? He maintains that when finite essences [a horse, a tree, a stone] "are expressed by the human mind it is in truth the Divine reality as participable according to this or that mode, which is the object represented." Let us apply this canon and see the result. What we find contained in our universal ideas, must needs be predicated of the objects which are represented, being in reality identified with them. Hence in our case, the attributes of a horse, of a tree, of a stone are to be predicated of "the Divine reality as participable according to this or that mode," and God, therefore, is in a certain respect a quadruped, in another, a vegetating substance, in another, lifeless matter. From such language there is only one step to pantheism.

The writer's protest against "an intuitive knowledge of God's essence as it is in itself," is of no avail to him. Whether he calls the knowledge he supposes intuitive or not is immaterial. What he does claim suffices to substantiate the charges of falsity and ontologism. If "all metaphysical

concepts *represent* under a created, analogical similitude or image *the being of God* as capable of being participated in by *creatures*”—if “it is that [the being of God as capable etc.] and *nothing else* which the intellect *manifests* when it conceives the nature of man or any other ideal essence”—surely, God is the real object of all our universal ideas, though He be in different cases viewed in different respects, and of this real object judgments like those above mentioned may and must in all truth be formed.

The writer manifestly holds a fundamental tenet of the Ontologists; viz., that the universals, or the objects of our universal ideas, considered in their objective reality are not really distinct from God. According to him, the finite ideal essences, the *universalia a parte rei*, are “in truth the Divine reality as participable according to this or that mode,” they are “the being of God as capable of being participated in by creatures,—and nothing else.” Hence they must be identical with God; and from their being indetachable with God it follows as a matter of course, that “in all such conceptions the existence of God is implicitly asserted.” But this doctrine has been expressly condemned by Ecclesiastical authority in a decree issued Sept. 18th, 1861, against Ontologism. The third of the propositions that were rejected runs as follows: “*Universalia a parte rei considerata a Deo realiter non distinguuntur.*”¹ Moreover this view is so manifestly false that it seems a waste of time to say more about it. Whether you take an individual living man or consider man in general and abstractly, it is always true, that man is man and God is God, and that the one is neither entirely nor partially the other. Yet the knowledge of man leads us to the knowledge of God. For man is a partial analogical *imitation* of God. As a portrait which a painter has made of himself *presupposes* the artist and manifests in some way his peculiarities and perfections, so does man and every existing or possible and ideal being bear witness to the Almighty. The existing finite

¹ *Examen Philos.*—Theol. de Ontologismo, auct. P. F. Alb. Lepidi, O. P. Pag. 312.

beings *presuppose* Him as the sufficient reason of their actual existence ; and, the possible and ideal beings, as the necessary physical foundation of their metaphysical or ideal reality. Thus we find and demonstrate the existence of God, not by "a simple analysis of our concepts of finite essences," but by a *posteriori* reasoning. For not only the physical, but also the metaphysical or ideal world from which, by the argument in question, the existence of God is inferred, is *posterior* to God upon whom both depend.

The writer considers still "another metaphysical proof of the existence of God " and "though firmly convinced of the validity of the demonstration," he is "not without some misgivings as to the reception which it will meet with among the learned." These misgivings are but too well-grounded, as we shall presently see. The "metaphysical proof drawn from the idea of the Infinite " is thus summed up at the end of the article. " We have an idea of the Infinite. That is evident from our own consciousness. Every idea represents *ens* or being ; either *ens rationis* or *ens reale*. If this principle be denied, we must all become subjectivists. It is clear that the object of our idea of the Infinite is no more an *ens rationis* than is the object of our abstract concept *homo*. It must, therefore, represent a real being, *ens reale*. Now *ens reale* is of two kinds. It is either merely possible or actually existent. It is absurd to talk about the Infinite as merely possible, or as contained in the power of a cause. Therefore, the *ens reale* which is manifested in that idea is an actually existent being. Therefore, God exists."

This pretended "*demonstratio a simultaneo* " does not conclude. The disjunction—merely possible or actually existent—though complete in itself, is not complete, when taken relatively to our knowledge. Forsooth, in the objective order of things *real being* is of two kinds only, and every real being is *a parte rei* either actually existent or *merely* possible, i. e. *not* existent, but apt to exist. Relatively to our knowledge, however, there is something between. We often do not

know whether a certain being is actually existent or merely possible. Hence we introduce it and speak about it as *simply* possible; i. e. not self-repugnant, and we try to find out from some reason or other, whether this simply possible being actually exists or not. If you inquire of a friend, whether his father is still alive, you consider his father neither as living nor as dead, although *a parte rei* he cannot but be either alive or dead; you prescind from both, otherwise your question would be absurd. Just so it is in our case. Asking, "Is there a God? Does God really exist?" we take the word God simply for what *we mean by it in our thought*, it stands for the Supreme Being as *ideally* conceived by our mind, as something, positively thinkable; whether it, besides, exists actually and outside of us, is just what we intend to decide. This manner of thinking and speaking of God, or of anything else, the existence of which we want to ascertain, is certainly reasonable; nay, it is the only manner that is correct and logical. Hence, if it is absurd to talk about the Infinite as *merely possible*, it is not absurd but reasonable and correct, before its existence is proved, to speak of it as *simply possible*. The question, therefore, whether the *ens reale* which is manifested in our idea of the Infinite is an actually existent being, remains still to be solved. To save the truthfulness of our intellect in this case nothing more is required than that an ideal, positively thinkable, intrinsically possible reality correspond to our conception as such. Hence the metaphysical argument of our writer is, no less than that of St. Anselm and Descartes, insufficient to establish the actual existence of God.

But it might be asked, why can we not after all from our idea of the Infinite, pass at once to the objective physical order and make the assertion: The Infinite of whom I am now thinking exists not only in my mind as the object thought of, but also in the actual order of things? Because there is no reason that would justify this transition from the ideal, metaphysical order to the actual and physical.

Our idea of the Infinite gives us no right to make that *salto mortale*. It is "evident from our own consciousness" that we have no intuitive knowledge whatever of God, neither as He is in himself nor otherwise. The idea *we* have of the Infinite, is a mixed, improper and analogical one; it contains negative and positive elements, and the latter are not derived *directly* and *immediately* from God, but *abstracted* from created things and then, with certain negations and corrections, *transferred* and *applied* to God. Hence it is that our idea as such does not reach and exhibit the actual and physical existence of the Infinite but only the ideal. It is like the idea of a high snow-capped mountain we would form from the sight of a hillock covered with a light sheet of snow; our idea would indeed represent the appearance of a glacier, but leave us in complete ignorance concerning its actual existence.

One word more and we have done. If the writer thinks, that St. Thomas Aquinas, though he "rejected the reasoning of St. Anselm as insufficient," yet "did lay down explicitly the great principle which underlies [the writer's own] method of argumentation," he is greatly mistaken. The Angelic Doctor admits, and we with him, "that it is of the nature of the intellect that it manifest being—*ut rebus conformetur*—; and that *intelligibile est res*." But in these truths we do by no means "find the *ratio sufficiens*" of passing from the ideal to the physical order of things, "of deducing the actual existence of God from the *idea* of the Infinite which dwells in the human mind." True, our mind conceives, finds and manifests real being; but this *real being* is of two kinds; sometimes it is *physical* being, being in the actual order of existent things; sometimes it is *metaphysical* being, ideal, positively thinkable reality, which, if it were realized, would form 'positive being of the actual and physical order. Taking however, and starting from, ideal being, or from objects as ideally conceived by the mind, we shall, how long so ever we analyze them, always remain in the

ideal order and never be able to make an absolute assertion as to the actual and physical order. A mathematician may speculate about triangles and circles as long as he likes, he can never say such triangles, such circles *exist*; but only—if there exist triangles and circles, they necessarily are of such a nature, of such qualities as I have pointed out. In a similar manner the philosopher may speculate about the Infinite and find out that the Infinite must be independent, without limit, all-perfect. Has he thereby proved that the Infinite is *actually* independent and all-perfect? He has only shown that it is so, *if* the Infinite actually exists. Its actual existence, however, it still to be established.

J. U. HEINZLE, S. J.

THE CONSTRUCTION OF THE ALTAR.

IN proposing briefly to explain the ecclesiastical ordinances which refer to the construction of the altar for the celebration of the holy Sacrifice, we prescind from all reference to the different styles of architectural art and from those things which are not essential in its construction.

Accordingly we shall have to treat principally concerning the material, the form and the position of the altar as the liturgy of the church requires it for the proper celebration of mass.

Very ancient canons, dating back at least thirteen hundred years, prescribe that the altar be of stone. The same law is expressed in the Rubrics of the Roman Missal.¹ This excludes all kinds of artificial stone and allows only such as is found in nature, and at the same time of a sufficiently hard

¹ Rubr. gen. xx.

substance to resist easy fracture.¹ It is also requisite that this stone be one solid piece.²

The Ritual distinguishes two kinds of altars, namely the *fixed* and the *portable*. The latter is a stone large enough to hold the chalice and the sacred host.³ It is placed upon the table which serves as the altar or is inserted into it a few inches from the edge,⁴ but in such a way that the celebrant can trace the outlines of the stone with his hand, *i. e.*, recognize its location beneath the triple linen cover of the altar table.⁵

The *fixed* altar as distinguished from the *portable* is a permanent structure of stone, consisting of the top or table (mensa) and the support (stipes). The top should be a single slab and firmly joined by cement to the support so as to make but one piece with the latter. This is essential for the valid Consecration of the *fixed* altar. The Roman Pontifical directs that the portions where the table (mensa) is joined to the supports at the four corners be anointed with the sacred Chrism;⁶ and if these parts are afterwards actually separated the altar loses its consecration. Canon Jacob⁷ cites a decree⁸ which declared an altar, the upper table of which was composed of six well joined stones, as invalidly consecrated.

¹ Aræ seu altaria portatilia, quæ constant ex *vero* lapide *duro* et compacto, etsi non marmoreo, idonea haberi debent; quæ autem confecta sunt ex lapide puniceo, sive ex gypso, aut alia simili materia, illicita prorsus sunt. S. R. C. 24 Nov. 1885.

² Mensa altaris sit ex aliquo integro et solido lapide. Anal. Jur. Pont. scr. II, 2432.

³ Tam ampla sit ut hostiam et majorem partem calicis capiat. Rubr. gen. xx.

Ex uno lapide integro tantæ magnitudinis ut calicis pedem cum patena saltem quoad majorem partem capere possit. S. C. I. 20 Mart. 1846.

⁴ A fronte altaris non plus medio palmo distans. Instr. fabr. S. Car. Bor. L. I. c. xi.

⁵ Emineat aliquantulum, ut ejus limites a sacerdote facile dignosci possint. Gavant. Comm. in Rubr. Miss. *ad locum*.

⁶ Pontifex . . . cum pollice dexteræ manus Chrismate intincto inungit in modum crucis conjunctiones mensæ, seu tabulæ altaris, et tituli, sive stipites quatuor angulis, quasi illa conjungens. Pont. Rom. De Eccl. Dcd. in fine.

⁷ Die Kunst im Dienste der Kirche Art. ii. § 37.

⁸ S. R. C. 17 Jun. 1843, in una Fanen.

Since however the dimensions of a *fixed* altar are not absolutely determined by the rubrics, a stone of any size, joined to and resting upon a stone basis at the four sides, can be consecrated, and if the altar in this form, be too small, a frame of stone or other material may be placed around it or pieces added on both sides so as to make the altar of convenient size. These portions should not be consecrated and are therefore to be added after the ceremony of consecration.¹ For obvious reasons the portion to be consecrated should be larger than the ordinary stone used for *portable* altars.

The so-called *privileged* altar is ordinarily granted under the condition that it be a *fixed* altar. But the sacred Congregation has interpreted the *altare fixum* in this case to include any stationary or permanent altar, even though it be not consecrated but have merely a consecrated altar stone (*altare portatile*) inserted in its table.²

If the altar table be broken (*enormiter fracta*), so that the holy Sacrifice can no longer be conveniently offered upon the portion which remains intact, the altar loses its consecration.³ The altar is likewise desecrated when the seal of the repository containing the relics has been broken, or when, as has already been said, the upper part (*mensa*) is actually separated from its basis, or again if any notable portion, such as one of the consecrated corners on which the cross is engraved, be broken off or the altar is so mutilated as to lose the form of an altar in the common estimation.

¹ Cf. *Analecta Juris Pontificii*. Vol. ii, col. 2433. This throws light upon a recent decree of the S. R. C. which we give in another part of the present number.

² Sufficere ad constituendam qualitatem Altaris fixi ut in medio Altaris stabilis et inamovibilis, licet non consecrati, lapis etiam amovibilis ponatur. Rescript. 26 Maii 1867. In a similar sense the S. I. C. had decided a *Dubium* on the 20 Mart. 1846.

³ Quando autem remanet dubium, an altare sit enormiter fractum vel non, tunc relinquitur iudicio Episcopi, qui ex re oculis subjecta facilius dignoscere poterit, an sit secuta execratio et altare debeat denuo consecrari. Barbosa de offic et potest. Episc. ii, n. 26. Cf. Mühlb. Decret. Supplem. "alt. fixum."

The *fixed* altar may be moved from its place without losing the consecration, provided the essential parts are carefully kept together in the removal; ¹ nor does the destruction of a consecrated church affect the consecration of the altar in it. On the other hand the violation or pollution of a church also execrates the altar. ²

The surface of the altar table should be perfectly smooth and polished. For the purpose of consecration it is necessary to have five crosses engraven upon the table; one at each of the four corners and one in the centre. (See illustration). The support (stipes) may be either a solid stone which has usually the form of a sarcophagus so as to represent the tomb of the martyrs whose relics it contains, or it consists of four or more columns. These must be of natural stone, firmly joined to the upper platform (mensa). This support need not consist of one piece. ³ The space between the supporting columns may be filled with any kind of stone or brick or cement. An altar whose support is entirely of brick or artificial stone having simply a *mensa* of natural stone would not have the proper requisites for consecration as a *fixed* altar.

As to the height and general dimensions of the altar, regard must be had to the circumstances of place. St. Charles in his "Instruction on Ecclesiastical Building"

¹ Cum altare supponatur eandem conjunctionem servare, tabulæ scilicet cum sua basi, non obstante ipsius translatione de uno in alium locum, dicendum est, quod adhuc retinet suum esse, ac per consequens, suam consecrationem, quæ eidem accesserat: accessorium namque cum fundetur super principali, naturam sequi congruit principalis.—Per *motum* vero intelligunt (canonistæ) advnientem disjunctionem ejusdem tabulæ vel etiam lapidis consecrati ab ipsa inferiori structura. Nota *Gardellini* ad Decr. S. R. C. 4562.

² Excreto altari fixo et immobili non execratur ecclesia nec e contra. Mühlb. Decreta auth. l. c.

³ Violatio autem seu pollutio ecclesiæ concernit totam ecclesiam, et per hæc polluta seu violata ecclesia polluuntur seu violantur omnia altaria in ea fixa.—Nullum altare sive fixum sive portatile execratur ex eo, quod in ipso celebraverint excommunicati, interdicti et degradati. *Ibid.*

⁴ Cf. Anal. l. c.

gives as the height between 3 ft. $2\frac{1}{2}$ in. and 3 ft. $3\frac{7}{8}$ in. above the level of the platform on which the celebrant stands; 6 ft. $10\frac{1}{2}$ in. or more for the length and 3 ft. $5\frac{1}{4}$ in. or more as the width.¹

THE SEPULCHRUM.

The *sepulchrum* is a small square or oblong opening in the altar stone, where the relics are placed, without which no altar is at present consecrated. These relics must be actual portions of the body of some martyrs and authenticated. They are usually encased in a reliquary of gold or silver and sometimes in a crystal case to prevent the oxydizing of the metal.²

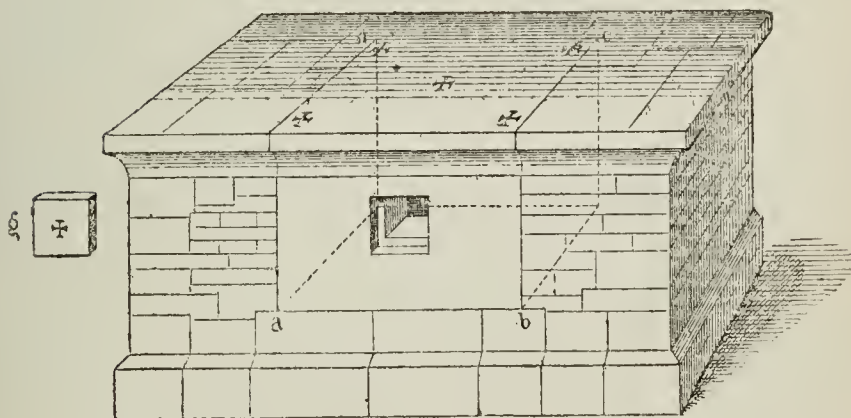
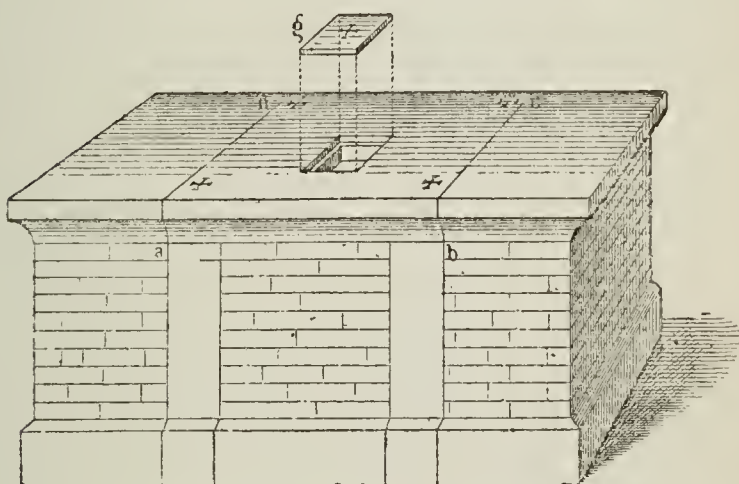
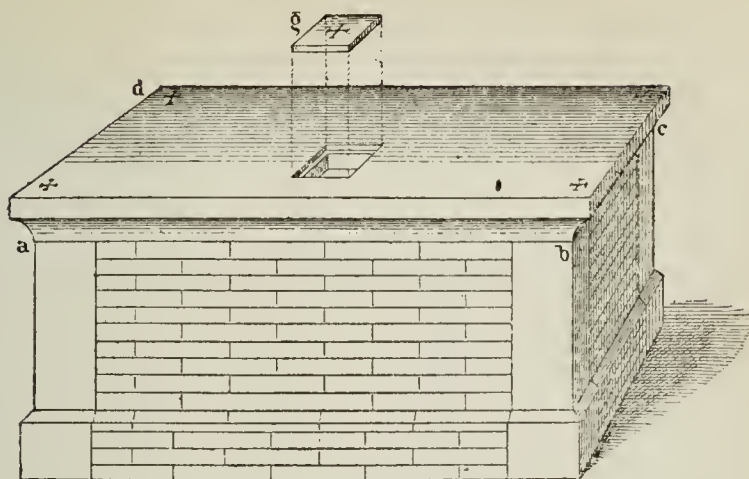
The size of the *sepulchrum* varies to suit the size of the reliquary. It may be constructed in various positions, but should always be hewn in the natural stone of which the altar proper is built. The accompanying plate will readily indicate the different locations of the *sepulchrum* which should be bevelled or rounded at the corners if possible and provided with a cover of stone fitting exactly upon the opening.³ If the base or support of the altar is one solid stone the *sepulchrum* may be made in its centre on the top and then the table (*mensa*) serves for the cover. In this case the rite of consecration differs somewhat from the usual method inasmuch as the table (*mensa*) has to be kept separate from the support (*stipes*) until the relics have been placed.⁴ If the *sepulchrum* is placed at the back of the altar, its location is indicated in front by a cross graven in the natural stone.

¹ These measures are taken from the Engl. transl. of the Instruct. Fabr. by G. Wigley, Archit Lond. 1857.

² Sometimes, though rarely, the relics are not those of martyrs, but of patron saints. The names of the relics should be noted on the outside of the stone.

³ Taken from Jacob's "Die Kunst im Dienste der Kirche." III Ed. 1880.

⁴ The *Roman Pontifical* assigns special rubrics for the purpose: De consecratione altaris cujus sepulchrum reliquiarum est in medio summitatis stipitis.



POSITION OF THE ALTAR.

The proper location of the High altar is towards the east or where this is impracticable towards the south. From the words of the Pontifical we infer that the high altar should stand free on all sides and not close against the wall. "Pontifex circuit septies tabulam altaris."

It is to stand somewhat elevated above the sanctuary level. The number of steps leading up to it is, from symbolical reasons, uneven; usually three or five, including the upper platform on which the celebrant stands. These steps should encompass the altar on three sides. They may be of stone or wood, but St. Charles would have the two or four lower steps of stone, whilst he prescribes the platform (*predella*) to be made of wood. The latter is to extend along the front of the altar with a breadth of 2 ft. 9 in. and at the sides of the altar a little less than a foot. The height of each step is to be about 5½ in.

It is not our purpose to speak here of the accessories of the altar. However one word about the tabernacle.

Our main altars are usually constructed with a tabernacle for the keeping of the M. Bl. Sacrament. This is proper except in Cathedral and Collegiate Churches where there is usually a chapel or a separate altar of the Bl. Sacrament, in order that devotion towards this most holy Mystery may not be interrupted by the Pontifical or choir functions. The tabernacle may be constructed of wood, "*regulariter debet esse ligneum*," or of stone or metal, according to the character and style of the altar. But it should not be so far back as to require ordinarily a stool on which to stand in order to open its door, nor so high as to oblige the celebrant or deacon who exposes the Bl. Sacrament for adoration to step upon the table of the altar.¹ On the other hand it

¹ Neque tamen sic in alto vel a fronte seu coronide mensæ nimis procul posita, ut ad depromendam et exponendam Eucharistiam super altare ascendere necesse sit, neve potiore partem mensæ ita occupet, ut vix in ista, quæ ad sacrum faciendum necessaria sunt, locari possint.

should not protrude in front so as to occupy a considerable part of the table which is needed for the proper celebration of the Mass. The interior of the Tabernacle should be wood so as to secure perfect dryness.

PAPAL ELECTIONS.

THE election of the Roman Pontiff is an event of great importance to the world at large. It is, however, of special interest to Catholics, since in the Vicar of Jesus Christ many representative dignities are united. He is not only the successor of St. Peter and Bishop of Rome, but the Metropolitan of the Roman Province, the Primate of Italy, a Patriarch of the West, the Father and Supreme Infallible Judge of all that pertains to faith and morals over the whole Catholic world, and as a necessary condition of the free exercise of this supreme jurisdiction he is, by right of endowment and in the eyes of every loyal Catholic, an independent temporal ruler.¹ That the Church should have enacted stringent laws to enable her to secure the most suitable person for this exalted dignity, with whose titles and prerogatives such far reaching responsibilities are necessarily associated, cannot surprise us. Nor have her precautions in this respect been without their desired fruits. For prescinding from the divine intervention which Christ had promised her, "Behold I am with you all days, even to the consummation of the world."² no organization, civil or ecclesiastical, can on the whole point to a similar array of talent, zeal, piety and devotion in its rulers as she can during the almost nineteen centuries of her active life.

¹ Since the occupation of Rome by Victor Emanuel II, in 1870, the Sovereign Pontiff has been deprived of the exercise of this right.

² S. Matthew, xxviii, 20.

To give an outline of the manner in which the 262 Successors of St. Peter were promoted to the Pontifical chair is to be the object of this paper.

FROM ST. PETER TO THE ESTABLISHMENT OF THE CONCLAVE, 1274.

The dignity of the Spiritual Headship of the Church was always conferred by election. Our Divine Saviour selected St. Peter, the Prince of the Apostles, as His Vicar and Visible Head of the Church, and he was recognized as such by the other Apostles after Christ's Ascension. Down to the time of St. Sylvester I., 314-335, his successors were chosen by and from among the twenty-four priests and deacons of the Eternal City, who were selected as counsellors and co-adjutors by the reigning Pontiffs, and were usually styled the Senate of the Roman Church. Beginning with St. Marcus, 336, and continuing to the eleventh century the Popes, with very few exceptions, were chosen exclusively by the clergy¹ in presence of and with the assent and approbation of the laity.²

Anxious to secure the best form of election possible, the Roman Pontiffs were ever on the alert to detect abuses, and from time to time enacted stringent regulations to eliminate anything that might be incompatible with the sacredness of this important action. Thus St. Boniface I., 418-422, fearing that after his death the anti-Pope Eulalius, who had been chosen by a few priests and deacons under the patronage of Symmachus, Prefect of Rome, would force himself into the

¹ The clergy consisted of *Priests* who were the Suburban Bishops and the twenty-eight Parish Priests of Rome, afterwards called *Cardinals*;—*Heads of the Clergy*, namely, the Archdeacon, the seven Palatine Judges and many other officials;—and the *Rest* of the clergy, viz., Subdeacons, Acolytes, Notaries, etc.

² Expressions which seem to indicate that the community had a vote in the elections are found in old historical works, but they merely imply that the laity assisted at the election to propose a candidate, to give testimony of his honorable life and good qualities, or to ratify the election.

pontifical chair, wrote to the Emperor,¹ and obtained from Honorius a rescript,² by which it was stipulated, that if in the future two Pontiffs should be elected both should be expelled from the city, and that he only should be considered as duly elected, who shall freely and without solicitation have received the votes of the qualified clergy, ratified by the consent of the whole community. Hence the origin of the rule in Canon Law "*Si duo forte contra fas temeritate certantes fuerint ordinati, nullum ex his futurum penitus sacerdotem; sed illum solum in Sede Apostolica permansurum, quem ex numero clericorum nova ordinatione divinum judicium et universitatis consensus elegerit.*"³ The dispute which arose between St. Boniface and Eulalius, says Pagi,⁴ was the beginning of those repeated interferences on the part of Kings and Emperors in the pontifical elections.

Less than a half century later, the Bishops of Spain had occasion to refer to St. Hilarius, 461-468, for a decision in the case of Nundinarius, Bishop of Barcelona, who with the consent of the suffragan Bishops of the province of Tarra-gona had selected a certain Irenæus to succeed him. In November, 465, Pope Hilarius held a Council of forty-eight Bishops at Rome, in the V Canon of which⁵ Bishops are expressly prohibited to select their successors.⁶ Notwithstanding this decree Boniface II. appointed, in 529, with the consent of the clergy his own successor in the person of the deacon Vigilius. This hasty but imprudent step was taken by the Pontiff to withdraw the election from secular inter-

¹ Const. *Ecclesiæ meæ*, Epistolæ RR. PP. studio Petri Coustant, Parisiis, Delatour et Coustelier, 1721, Tom. I, col. 1025.

² Ibidem, col. 1027.

³ *Gratianus*, C. 8 Dist. lxxix. Migne, Patrologia, Latina, Paris 1861, vol. 187, col. 582.

⁴ Critica in Annales Eccles. Baronii, Antwerp, 1705 Tom. II p. 162.

⁵ Can. *Plerique Sacerdotes*, Caus. viii q. 1. *Gratianus*, Migne, Patrologia Lat. Paris. 1861, vol. 187, col. 774.

⁶ Ferraris, Fagnani, Barbosa and many others maintain, that the Roman Pontiff, cannot choose his successor, not only *de jure ecclesiastico*, but even *de jure divino et naturali*. Ferraris, Bibliotheca, Romæ, 1768, ad v. *Papa*.

ference on the part of the Ostrogoth kings. Reflecting, however, that such an action was in direct opposition to the canons which forbade the Pope during his lifetime to bequeath the papal dignity as an inheritance, in another Council, held the following year, he made a solemn retraction and threw the decree of appointment with his own hands into the flames in presence of the assembled clergy and laity. This law, however, did not prevent the Popes at the approach of death to recommend to the electors certain individuals whom they considered as worthy successors. Thus Gregory VII., 1073-1085, recommended Desiderius, Cardinal-Abbot of Montecassino, who being elected in 1087 took the name of Victor III. He in turn recommended Otho, Bishop of Ostia, who was elected in 1088 under the name of Urban II., and Gelasius II., in 1119, declared in favor of Conon, Bishop of Palestrina, who was elected and assumed the name of Callixtus II. Many other examples might be given.

Moreover, so intent were the Popes to exclude from the elections anything that might smack of nepotism and to prevent the elective franchise from becoming an hereditary power, that, on every occasion in which they were advised to select a successor, they peremptorily rejected the counsel. Thus Paul III., 1534-1549, refused to listen to the advice of Cardinal Pisani, who warmly recommended him to select his successor. And Pius IV., in a Consistory, held in October 1561, having referred to his advanced years which rendered him incapable of attending to the multitudinous affairs in the manner his position justly demanded, remarked to the Cardinals, that although he knew that the question "Whether the Roman Pontiff could choose a coadjutor with the right of succession" was much agitated and even sustained by some during the pontificate of Paul IV., yet he regarded it as false and declared it so.¹

¹ Quod Romanus Pontifex non possit sibi eligere successorem nec assumere coadjutorem cum futura successione etiam de consensu cardinalium, sed electio spectet ad cardinales libere cum decreto irritanti. Raynaldi, *Annales Eccles.*, Romæ, 1687, Tom. xxi, p. ii. ad annum 1561.

Again, to repress the ambition of some who might aspire to this dignity, Pope St. Symmachus, in 499, ordained that during the life of the reigning Pontiff no overtures could be made about a successor, and strictly prohibited all canvassing or solicitation for the pontifical chair under pain of excommunication and the privation of all dignities and benefices.¹

Despite the diligence exercised by the Popes to secure freedom of action in the elections they failed in their endeavors. The papacy, increasing day by day in dignity and power, became an object much to be desired by temporal rulers, who found in it a powerful aid for promoting their personal interests. In consequence, in the fifth century, we find that the Ostrogoth kings were not slow in taking a prominent part in the selection of its candidates. Odoacer, king of the Heruli, having probably been asked by Pope St. Simplicius to be prepared to quell any disturbance that might occur in the election of his successors, exceeded the limits of this request, and published a law forbidding the election to take place until he or his representative had been consulted. Theodoric, 526, going a step further attempted to usurp supreme control of the election, and tried to place St. Felix IV.² on the pontifical throne without the consent of the clergy. But such was the harmony of action on the part of the Roman clergy and people, that the king's efforts proved utterly fruitless. After a long struggle the affair was settled in such a manner, that the clergy obtained the sole right to elect, but the election had to be confirmed by the king, who also received from the newly-elected 3000 gold ascs to be distributed among the poor. This tax was levied upon the Pontiffs down to the General Council held at Constantinople in 681, when it was removed by Constantine IV. Pogonatus at the instance of the legates of Pope St. Agatho.

¹ *Pagi, Breviarium*, Lucæ, 1729, p. 129.

² He is called Felix III by those who considered Felix II an anti-Pope. The latter exercised papal jurisdiction during the exile of St. Liberius, and retired on the return of St. Liberius to the Eternal City.

Notwithstanding all promises, not only the Gothic kings, but the Emperors of the East and West also continued to interfere in the elections, and in consequence the clergy sought to elect such persons as they knew would be acceptable. Such was the case with Vigilius, 540, St. Gregory I., 590, and many others, who had been Nuncios at the Court of Constantinople during preceding pontificates.

Constantine IV. was the first to grant entire freedom in the pontifical elections by removing the abuse of awaiting the confirmation of the Emperor. It was during the pontificate of St. Benedict II., 684, with whom he was personally acquainted and whose noble qualities he admired, that this Emperor published a decree, by which the pontiff was allowed to be consecrated immediately after his election.¹ This favor, however, was to be short-lived; for Justinian II., his successor, renewed the abuse by charging the exarch of Ravenna to confirm the election of Pope Conon, 686. The Roman Pontiffs never ceased to protest against this usurpation, and to show that it was rather a privilege than a right, on several occasions they were consecrated without awaiting the imperial confirmation.² It is true several decrees of the Popes³ are extant by which they ordained that the newly-elected Pontiff should be consecrated in the presence of the Emperor or the imperial ambassador, but this was either a personal

¹ Hic suscepit divales jussiones clementissimi Constantini magni principis. . . ut persona, qui electus fuerit ad sedem apostolicam, e vestigio absque tarditate pontifex ordinetur. *Anastasius Biblioth.*, *Historia de Vitis RR. PP.* Migne, Patr. Lat. Paris, 1880, vol. cxxviii, col. 867.

² Pelagius II., 578; St. Martin I., 649; Valentine, 827; St. Leo IV., 847, were consecrated without awaiting the Emperor's consent.

³ Cap. *Quia Sancta*, 28 Dist. lxiii. Gratianus, same Ed. col. 338, attributed by some to Stephen IV., 816, by others to Stephen VI., 885, and by many to John IX., 898, who at least confirmed this decree, if it already existed, in identical words in a Council held in Rome in 904. See *Sacrosancta Concilia*, Labbei, and Cossartii, Lutetie Paris, 1671, vol. ix, col. 505. And Eugene II. issued a decree enjoining upon the clergy to swear fidelity to the Emperors, and at the same time promised that the Roman Pontiff should not be consecrated until said oath shall be taken by him in presence of the Emperor or his envoy. See Pagi, *Critica*, vol. iii, p. 524.

privilege, as was the case with Louis and Lothair, or a necessity arising out of the circumstances which surrounded the election of the Pontiffs in those days, and was granted to repress tumults, dissensions and disturbances to which the pontifical elections gave rise.

The German Emperors afterwards were not satisfied to assist at the consecration, but usurped the power not only of electing a new Pontiff but even of deposing the reigning Popes. Thus Otho I. deposed John XII., and Leo VIII. was elected in a synod convoked by him, and he compelled the Romans to promise under oath not to elect a Pope without his consent or choice or that of his son.¹ With few exceptions the successors of Otho continued to interfere in the elections of the Popes.

In the XI century the number of the clergy increased to such an extent, that the elections became an occasion of disorder and turbulence. The Church seemed for a time in danger, as the Holy See had become a prey of unworthy simoniacs. To prevent the occurrence of these abuses Nicholas II. held a Council in the Lateran Palace in 1059, in which he decreed that the Cardinal-Bishops should first treat of the election; after these the Cardinal-Priests and Deacons might be called in, and finally it should be submitted to the consent of the other clergy and of the people. The choice was to be made from among the college of Cardinals, if a worthy subject could be found, and if not he might be taken from another church. Should it be impossible to have an election in Rome, it might be made at any place, even by a few Cardinals, and if the person elected could not be consecrated he should assume supreme control and authority as soon as elected.² In this same decree he

¹ Cives vere sanctum Imperatorem in urbem suscipiunt, fidelitatemque promittunt, hæc addentes et firmiter jurantes, numquam se Papam electuros aut ordinaturos præter consensum atque electionem Domini Imperatoris Augusti, filiique ipsius Regis Ottonis. *Baronius, Annales Eccles. Romæ, Vaticana Typ. 1602, vol. x. p. 770.*

² Const. *In Nomine Domini Nostri*, Sacrosancta Concilia, Labbei et Cossartii, Lutetiæ Paris., 1671. vol. ix, col. 1013.

grants the right of confirmation to the German Emperor Henry IV. and his successors. St. Gregory VII. elected Sept. 30, 1061, was the last Pontiff to await the confirmation of the German Emperors. Henry IV. purely and simply confirmed the choice, and sent Gregory, Bishop of Vercelli, to assist, in his name, at the instalment of the new Pope.

According to Panvinus,¹ Celestine II., 1143, was the first Pontiff who was elected solely by the Cardinals, the community having been deprived of their right of giving their consent by Innocent II., his predecessor. It was not, however, until the III Lateran Council, held in 1179, that the Roman people were deprived altogether of their right. In this Council Alexander III. decreed that, to prevent schism in case the suffrages of the Cardinals were not unanimous, he should be considered duly elected, who had received two-thirds of the votes of the Cardinal-electors, thereby implicitly excluding the consent of the clergy and laity.

FROM 1274 TO THE PRESENT TIME.

From the Third Council in the Lateran, held in 1179, to the present day the Cardinals, in whom the election of the Roman Pontiff has been vested by Alexander III., were accustomed to meet in conclave in the Eternal City. Before 1274, according to Panvinus,² the election took place in the Vatican or Lateran palace, and since that date up to 1823, with few exceptions, in the Vatican.³ After 1823 the Popes were elected in the Quirinal Palace with the exception of Leo XIII. who was chosen in a conclave held at the Vatican. The conclave, however, is not necessarily held in Rome. Should the death of the Supreme Pontiff occur elsewhere, or disturbances of any kind interfere with the freedom of election, then it is held in the city where the

¹ *Annot. ad Platinam De Vitis Pontificum Romanorum*, Lovanii, 1572. p. 151.

² *Ibidem*. p. 179.

³ In 1431 Eugene IV. and in 1447 Nicholas V. were elected by the Cardinals in conclave in the Convent of the Dominicans *della Minerva*.

Roman Curia resides at the death of the Pontiff or any other suitable place.¹

Although some authors claim an earlier date for the Conclave, yet it is conceded by all that to St. Gregory X. must be given the credit of having firmly established this sacred institution by the publication of the Constitution *Ubi periculum* of 1272.² The occasion of this Constitution was the long vacancy between the death of Clement IV. and his own election. After the death of the former the fifteen Cardinals *in curia* proceeded to elect a successor. Unable to concentrate their votes upon any individual, it is asserted that by the advice of St. Bonaventure they were imprisoned in the episcopal palace by the citizens of Viterbo, and finally elected by *Compromise*, Theobald Visconti of Piacenza, at that time Legate of the Holy See in Syria, who took the name of Gregory X.³ This *interregnum* lasted two years and nine months, the longest in the history of the Church. To prevent a recurrence of so long a vacancy in the Roman Pontificate, which would eventually prove disastrous to the interests of the Church, this Pontiff in the XIV General Council

¹ Since 1179 the following Pontiffs were elected outside of Rome: Lucius III, 1181, at Velletri; Urban III, 1185, at Verona; Gregory VIII, 1187, at Ferrara; Clement III, 1187, at Pisa; Honorius III, 1216, at Perugia; Innocent IV, 1243, at Anagni; Alexander IV, 1254, at Naples; Urban IV, 1261, at Viterbo; St. Gregory X, 1271, at Viterbo; Innocent V, 1276, at Arezzo; Nicholas III, 1277, at Viterbo; Martin IV, 1281, at Soriano; Honorius IV, 1285, at Perugia; St. Celestine V, 1294, at Perugia; Boniface VIII, 1294, at Naples; Clement V, 1305, at Perugia; John XXII, 1316, Benedict XII, 1334, Clement VI 1342, Innocent VI, 1352, Urban V, 1362, and Gregory XI, 1370, at Avignon; Alexander V, 1409, at Pisa; John XXIII, 1410, at Bologna; Pius VII, 1800, at Venice.

² Honorius III, in 1216, Gregory IX, in 1227, Celestine IV, in 1241 and Innocent IV, in 1243 were elected in conclave. *Macrus, Hierolexicon, Bononiæ, 1755, ad voc. Conclave.*

³ The roof of the palace in which they were detained was removed by Raynerius Gatti, governor of the city, so that the inclemency of the weather to which they were exposed might induce them to accelerate the election. *Novaës, Introduzione alle vite dei Sommi Pontefici. Roma, 1822 v. I. p. 42.*

held at Lyons, 1274, published the aforesaid Constitution.¹

According to this Constitution the Cardinals who are in Rome are obliged to wait ten days before they proceed with the election.² At the death of the late Pontiff all the absent Cardinals are notified of the event by the Secretary of the Sacred College, after which they repair to the Eternal City to take part in the election.³ Twenty-four hours after death the corpse is embalmed,⁴ and on the following day is borne to St. Peter's, where it is exposed for three days in the Chapel of the Blessed Sacrament. Towards evening of the third day the remains are laid at rest in St. Peter's, where they remain one year before being finally interred.

During the nine days intervening between the death of the Pontiff and the opening of the Conclave the solemn obsequies take place. A solemn mass of Requiem is celebrated each day in St. Peter's by the Cardinal Dean, the other five suburban Bishops and three Cardinals of the order of priests.

In the meantime the Sacred College meets daily in the Sacristy of St. Peter's to make preparations and arrangements for the conclave and election. In the first meeting, besides

¹ To this Constitution were added many wise and provident regulations by Clement V, *Ne Romani*; Clement VI, *Licet in Constitutione*; Julius II, *Cum tam Divino*; Paul IV, *Cum secundum Apostolorum*; Pius IV, *In Eligendis*; Gregory XV, *Aeterni Patris*; Urban VIII, *Ad Romani Pontificis*, and Alexander VII, *Inter Caeteras*.

² Boniface III ordained in 607 that the election should not be begun until the third day after the death of the Pontiff. This seems to have been the custom even before his time. However, before and after the date of this ordinance we have instances in which Popes were elected on the day of the death of the preceding Pontiffs and on the two following days. Leo IV, succeeded Sergius II, on the day of the demise of the latter. *Baronius, ad annum 847*. St. Miltiades (Melchhiades) was elected on the day after the death of St. Eusebius A. D. 311—*Platina, De Vitis PP. RR.* Lovanii, Bogardus, 1622. Valentine on the day following the death of Eusebius II,—*Baronius, ad annum 827*. Lando on the second day after the death of Anastasius III. *Ciaconius, Vitæ et Res Gestæ. PP. RR.* Romæ, de Rubeis, 1677, col. 694.

³ We shall describe the election as it takes place in Rome which is usually the place of election.

⁴ The *præcordia* of the Roman Pontiffs from Sixtus V, to Pius VIII, were transferred to the Church of SS. Vincent and Anastasius near the Trevi Fountain to be preserved in a subterranean chapel.

the reading of the Constitutions which have reference to the election,¹ and the breaking of the Fisherman's ring and of the mould for the seals attached to the Pontifical Bulls, two orators are selected, one to preach the funeral oration on the ninth day and the second to deliver a sermon *De Eligendo Summo Pontifice* on the tenth day, and three Cardinals are chosen to superintend the construction of the conclave. These present their design for approbation in the second meeting.

Besides, three cardinals, one of each order, are chosen who together with the Cardinal Chamberlain call the Sacred College to meet and propose for their consideration occurring needs. The office of these Cardinals expires on the third day of the Conclave, during which every succeeding third day three others are selected for the same office. The Cardinal Chamberlain is retained in his official capacity throughout the *interregnum*. In the succeeding meetings the various ministers² and servants³ are selected. In the sixth meeting the cells to be occupied by each Cardinal are drawn by lot by the last Cardinal Deacon.

Each Cardinal by a grant of Clement VI. is allowed to have two attendants (*Conclavistæ*), one of whom is an ecclesiastic. If a third be necessary for any Cardinal he must present a petition for the same in the seventh meeting. In the eighth meeting two Cardinals are chosen to whom a detailed report of all those that have been selected for any of the offices must be presented for approbation, and in the ninth meeting three others are selected to look after the details of the Conclave.

At the tenth meeting the cardinals, who have not as yet received Deaconship, present the Briefs, which they must have received from the late Pontiff, entitling them to vote in the

¹ Gregory X, *Ubi Periculum* ; Julius II, *Cum tam Divino* ; Pius IV, *In Eligendis* and Gregory XV, *Aeterni Patris Filius*, with their confirmation by Urban VIII, *Ad Romani* and Clement XII, *Apostolatus Officium*.

² Secretary, sacristan, masters of ceremonies, confessor, physicians, &c., &c.

³ Generally about 35 in number.

election. Without such Brief they are forbidden to cast a vote according to the Const. *In Eligendis* of Pius IV.¹

On the tenth day after the death of Pontiff, the Cardinals assemble in St. Peter's, where the Mass of the Holy Ghost is sung by the Cardinal Dean to implore Divine light and direction in the election. This is followed by the sermon *De Eligendo Summo Pontifice* in which the Cardinals are reminded that no personal motive but only the glory of God should direct them in their choice. After the sermon one of the Master of Ceremonies takes the Papal Cross and kneels on the lowest step of the altar, whilst the Papal Choir sings the first stanza of the *Veni Creator Spiritus*. Then they proceed in solemn procession to the Pauline Chapel in the following order. First come the attendants of the Cardinals, then the cross-bearer with the figure of the cross turned towards the Cardinals, the papal choir who continue the chant of the above-mentioned hymn, the cardinals two by two, of the order of bishops, priests and deacons respectively. Having arrived in the chapel the Cardinal Dean recites the *Deus qui corda fidelium* and delivers a short exhortation, after which the Pontifical Constitutions are read again, and the Cardinals take an oath to observe the same in every particular. During this day the Cardinals are occupied in receiving their friends, the Roman Nobility, the Diplomatic Body and other persons of distinction, and since they are not obliged to remain in their cells may return to their homes and attend to any necessary business affairs. Towards evening they all repair to the Sistine Chapel where the newly appointed officials of the conclave take an oath to perform their duties according to the regulations prescribed by the Canons. Before the occupation of Rome the officers of the city government also took an oath at this meeting.

After sunset three signals are given with a bell to notify all strangers to withdraw, and that portion of the palace in which the election will take place is closed in such a manner,

¹ *Bullarium Rom.* Tom. IV, p. II, p. 148, Romae, Mainardi, 1745.

that there is no possibility of ingress or egress except through a wicket or stile reserved for this purpose.¹ Then an official visit is made to every cell and apartment by the Chamberlain, the Cardinals, heads of the three orders, and the Masters of Ceremonies to ascertain that no intruder is in the building, and an official minute is drawn up to that effect. Afterwards the only entrance remaining is closed on the inside by the above named officials and on the outside by the Prince Marshal and the Majordomo.

When an absent Cardinal arrives the Sacred College is notified and a specified time is appointed for his admittance. At the hour appointed he makes a visit to the tombs of the Apostles and then proceeds to the ante-chamber of the Conclave. Here he remains until the Cardinals have finished the scrutiny in which they are engaged, and is then admitted, the door being unlocked on the inside by the Cardinal Chamberlain and on the outside by the Marshal of the Palace.

On the following morning the Mass of the Holy Ghost is celebrated by the Cardinal Dean in the Pauline Chapel and all the Cardinals receive holy communion. On succeeding days the Sacristan of the Conclave celebrates mass and recites before the morning and afternoon scrutiny the *Veni Creator Spiritus* and the oration *Deus qui corda*, &c. In this chapel the election takes place. Each Cardinal occupies a throne over which a canopy is raised. Before each Cardinal is placed a table with writing materials. The thrones and canopies of the cardinals created by the late Pontiff are covered with violet cloth, but in case there be any Cardinals who have taken part in a former conclave the color is green.²

¹ Formerly there were two wickets at the *Scala Regia*, at the grand clock of the Vatican, near the departments of the Secretary of State, and at the *Belvedere* respectively, over which a strict guard was kept, at which the meals of the Cardinals were received. This precaution was unnecessary at the last Conclave, as the meals were prepared within the building.

² During the interregnum the Cardinals use purple cassocks, the trimmings being violet for those cardinals who were created during the late Pontiff's reign, but red for all the others.

Various authors have enumerated many modes of election. *Panvinus* says there have been eighteen in use, *Mabillon* enumerates six, and the Jesuit *Plettemberg* seventeen. At present there are only three modes in use which were prescribed by Innocent III., and firmly established by Gregory XV., namely *Quasi per inspirationem*, *per compromissum* and *per scrutinium et accessum*.

When the Cardinals unanimously proclaim aloud one of their number Supreme Pontiff, the election is said to be *quasi per inspirationem*. That such an election be valid Gregory XV. prescribed: 1. that it must be done in Conclave, and that closed; 2. by all and each Cardinal present in the Conclave; and 3. that no negotiations concerning any person shall have preceded, and that each Cardinal must utter in an intelligible voice or express in writing the word *Eligo*.¹ Thus if one of the Cardinals should say: Your Eminences, considering the singular prudence, ability and virtues of N. N., I judge that he ought to be elected Supreme Pontiff, and I now elect him Pope, and the other Cardinals, without exception should pronounce, or write if they be unable to utter it, the word *Eligo*, such a person would be duly elected Pope. This mode of election, practically unknown in our days, is called also *Acclamation* or *Adoration*. It is called by the latter term when all approach the person whom they desire to elect, genuflect before him and salute him as Supreme Pontiff.²

The second mode of election is *per compromissum*. This manner of electing is of very rare occurrence. It is used when the Cardinals cannot agree so far as to give two-thirds of their votes to one person. They then select one or more Cardinals, to whom they leave the election, and the person

¹ Nisi communiter ab omnibus ac singulis Cardinalibus, qui itidem in conclavi (et eo clauso) præsentes erunt nemine pariter dissentiente, quasi per inspirationem, nullo præcedente de persona speciali tractatu per verbum *Eligo* intelligibili voce prolutum, aut scripto, si voce fieri non potuerit, expressum. Const. *Aeterni Patris*.

² The following Pontiffs were elected in this manner: St. Fabian, 238; St. Gregory VII, 1083; Clement VII, 1523; Paul III, 1534; Julius III, 1550; Marcellus II, 1555; Paul IV, 1555; Pius IV, 1559, and Pius V, 1566

nominated by them is validly elected. To make use of this mode of election all the Cardinals present in conclave must give their consent. The Cardinals have a right to prescribe such conditions as they deem advisable. Thus, for example, they may decide that the person upon whom two out of three votes unite should be elected, they can prescribe the time in which the election must be made, they may determine that none other than one of their number be elected, or that the dignity may be conferred upon any other person, &c. When they have received their commission they retire to a separate apartment. They agree among themselves that no *verbal* consent be valid, but only a *written* one shall be received, and the person for whom their votes are given is canonically elected.¹

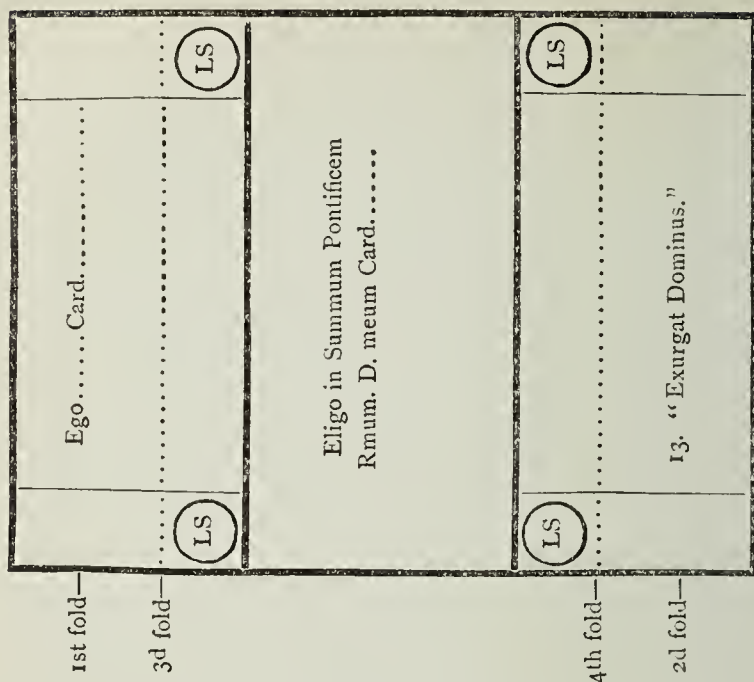
The third mode of electing a Pope, *per scrutinium* or *per scrutinium et accessum* is the manner of election in use at present. This is done twice a day, in the morning after Mass and later in the day, and all the Cardinals are obliged to vote under penalty of excommunication, unless they be legitimately excused.²

In describing this mode of electing a Pope it will be well to divide it into three parts, and consider what takes place *before, during* and *after* the Scrutiny. *Before* casting the ballots five distinct actions are performed, viz.: the *schedulæ* or billets are prepared, the Scrutineers who examine the ballots and announce the results, and the Cardinals whose duty it is to go to the cells of the sick or infirm Cardinals to receive their votes are chosen by lot, the billets are filled out, then folded and lastly sealed.

The billets are small sheets of paper about 6x4 inches, prepared by the Master of Ceremonies. They are usually printed, but if written it must all be done by the same person. They contain the following form on the face.

¹ St. Gregory X, 1271, and Clement V, 1305, were elected in this manner.

² Cardinals who may be under censure or excommunicated are also entitled to vote. See Gregory X, *Ubi Periculum*; Clement V, *Ne Romani*; Pius IV, *In Eligendis*; Gregory XV, *Aeterni Patris* and Urban VIII, *Ad Romani*.



At each corner of this form a small ring is found, at which the billet is afterwards sealed. On the reverse, about an inch both from the top and from the bottom small designs or ornaments are placed to conceal the name of the voter and motto or short text of Sacred Scripture and a number which he writes at the bottom of the schedula. The word *Nomen* is inserted in the upper design and the word *Signa* in the lower one.

The selection of the Scrutineers and of those that are to collect the votes of the sick or infirm Cardinals is made by lot. Cards or small wooden spheres, as many as there are Cardinals in the Conclave are placed in a bag or vase. Each card or sphere has the name of a Cardinal inscribed upon it. The last Cardinal Deacon extracts three of these and the Cardinals whose names they bear become the Scrutineers. The same Cardinal Deacon extracts three others, who are deputed to collect the ballots of the infirm Cardinals.¹ This drawing by lot must be performed before each scru-

¹ They are called *Infirmarians*.

tiny. In filling out the billet each Cardinal proceeds according to seniority to one of the small tables which are placed in such a position that the Cardinal may be seen, but what he writes cannot be distinguished. After the word *Ego* he writes his Christian name and after the word *Card.* his surname. He then adds the name of the person for whom he intends to cast his vote after the words *Rmum D. Meum D. Card.*¹ Each Cardinal can vote for one person only. Should more than one name appear on the schedula it would be of no value. At the bottom of the schedula a short motto or text from Sacred Scripture is inscribed. In filling out the billet each one is obliged for the sake of secrecy to disguise his hand-writing as far as possible.

Having written the billet in full each Cardinal folds it in such a manner that the upper and lower ends reach the cross bars on the face above and below the circles respectively. A little wax is then dropped in the circles and a seal² impressed upon it. It is then fastened in such a manner that only the name of the person for whom the vote is to be cast is visible. At last it is folded so that no writing can be seen.

¹ Not only a Cardinal, but anyone who does not labor under an ecclesiastical impediment may be chosen Pope. Stephen IV ordained in 769 that only a Cardinal of the orders of Priests or Deacons could be elected to the Roman Pontificate. But this decree has gone into disuse. Gregory V, Sylvester II, Clement II, Damasus II, Leo IX, Victor II, Nicholas II, Alexander II, Calixtus II, Eugene III, Urban IV, Gregory X, Celestine V, Clement V, Urban V, and Urban VI did not belong to the College of Cardinals. Card. Lambertini, afterwards Benedict XIV, is of opinion that, although any person may be elevated to this sublime dignity, yet it is more suitable that he should be selected from the College of Cardinals. *Cum tamen in cætu S. R. E. Cardinalium non desint qui summi pontificatus dignitatem et officium recte administrare possint, congruum idcirco omnino est, ut ex eis Summus Pontifex desumatur.* (De Servorum Dei beatificatione. Tom. III ch. 33 No. 11.) A Cardinal has been selected in every election since the election of Boniface IX in 1389, although the Dominican Nicholas Scombergh received almost enough votes to be elected over Adrian VI and Clement VII, and Father Barberini, Ex-General of the Capuchins, had a share in the votes when Benedict XIV was elected.

² The seal must not be the ordinary one used by the Cardinal, but entirely different. It is generally very plain and simple, consisting of three letters or numbers or figures and numbers conjointly.

FOLDED SCHEDULA.

| | |
|--|-------------|
| <i>Nomen</i> | |
| Eligo in Summum Pontificem Rmum. D. meum D. Card. <i>Joachim Pecci.</i> | 5th fold |
| <i>Signa</i> | |

The form of the schedula for electing *per Accessum* is similar to this except that in place of *Eligo* &c. the form reads *Accedo Rmo. Dno Meo D. Card.*...

During the election eight distinct actions are performed.

a) Beginning with the Dean each Cardinal takes his billet between his thumb and index-finger, holds it aloft, advances and kneels at the foot of the altar and b) repeats aloud the following oath: *Testor Christum Dominum, qui me judicaturus est, me eligere, quem judicio secundum Deum eligi debere et quod in Accessu præstabo.*¹ c) He then ascends the altar, places the billet on the paten, from this drops it into the large chalice placed there for the purpose, salutes the Cross and returns to his place.

If any of the Cardinals present be unable to proceed to the Altar, the last *Scrutineer* carries a few blank billets to him on a salver. Having taken one he fills it out, folds and seals it and repeats the aforesaid oath. He then hands it to the *Scrutineer*, who bears it aloft to the altar, places it on the paten and drops it into the chalice.

¹ I call to witness Christ the Lord, who will judge me, that I elect him, whom before God I judge ought to be elected.

In case there should be sick Cardinals who are unable to attend the Scrutiny in the chapel, the three above mentioned *Infirmarians* take a small box with a narrow opening on the top. This box is opened in presence of the Cardinals to let them see that it is empty. It is then locked and the key is placed on the altar. They then proceed to the rooms of sick Cardinals with box and salver containing blank billets. Each infirm Cardinal takes a billet, fills it out, folds and seals it, and having taken the oath, drops it into the box.

In case a Cardinal be unable to write on account of his sickness or for any other reason, he may choose another to perform this service. The latter, however, is obliged to take an oath in presence of the *Infirmarians* that he will observe secrecy under pain of excommunication *latæ sententiæ*.

The box is then carried back to the chapel, opened and the billets placed one by one on the paten and dropped into the chalice. In order not to delay the voting, which must be done according to seniority, the three *Infirmarians* are allowed to cast their votes immediately after the Dean. *d*) The votes are then shuffled in the chalice, *e*) and extracted one by one, counted and placed in another chalice to ascertain whether their number corresponds with the number of Cardinals present. Should there be more or less the scrutiny is of no value, and they must proceed immediately with a new election. If the numbers correspond then, *f*) they are published by the three *Scrutineers*. A long table is placed before the altar, at which they sit with their faces towards the Cardinals. The first *Scrutiner* draws the billets, one by one, out of the chalice, unfolds each sufficiently to read the name of the person for whom the vote was cast. He then hands it to the second *Scrutiner*, who in turn gives it to the third, to be published. Each Cardinal has a large printed sheet with the Cardinals' names, and as each name is published he places a mark after it.

Should the *Scrutineers* find two billets prepared in such a

manner that they appear to have been given by one and the same Cardinal, then, if they bear the same name they count only for one vote. Should they, however, bear different names they are of no value, but the scrutiny is not therefore invalidated. *g*) After the publication of each name the third *Scrutineer* files the billets at the word *Eligo*, and *h*) places them in an empty chalice or lays them aside on the table.

If no person has received the required votes of two-thirds of the Cardinals present [the action *after* the scrutiny takes place, namely, the *Accessus*, which is the transferring of votes given in the scrutiny to another, to a person who had received in the scrutiny a sufficiently large number of votes to be elected Pope with this accession. In this the same ceremony is performed with regard to taking the billets, writing, folding and sealing¹ them. Should a Cardinal be unwilling to vote for any other than the person for whom he cast the vote in the scrutiny, he inserts after the words *Duo. Card.* the word *Nemini*.² They are then dropped into the chalice. The ceremony of assisting those who are unable to advance to the altar, and of visiting the sick Cardinals is the same as in the scrutiny. After this the seals and mottoes are opened, numbered, examined and published and each Cardinal registers them behind the name on the printed sheet. Should a Cardinal, by mistake or otherwise, cast his vote in the *Accessus* for the same person as in the scrutiny, the former is of no value. Should any one receive exactly a two-thirds vote, his billet is opened to ascertain whether he voted for himself or for another. If he voted for another person he is considered canonically elected. If, however, he cast his vote for himself his election is invalid. Should two persons receive exactly a two-thirds vote *per scrutinium et accessum*, neither is elected.

¹ The same seal must be used as in the scrutiny.

² If the person has not received in the scrutiny at least one vote, it is not allowed to cast a vote for him in the *Accessus*.

Should one of them obtain one or more votes over the other above the required two-thirds vote he is canonically elected.

Whether a new Pope has been elected or not the next thing to be done is to elect three *Revisers*. This election is carried on in the same manner as that of the *Scrutineers* and *Infirmarians*. Their duty consists in examining all the details of the elections and to ascertain that nothing has been done contrary to the canons. Everything having been carried out according to the law, the billets are burned in presence of the Cardinals.¹ Should no one have been elected these proceedings are repeated twice a day until a Pontiff has been duly elected.

If a person has been elected a small bell is rung. Then two Masters of Ceremonies, the Sacristan and the Secretary of the Sacred College enter the Chapel. These together with the Dean and the Heads of the orders of Cardinal Priests and Deacons approach the newly-elected Pontiff, who is asked by the Dean: *Acceptasne electionem de te canonice factam in Summum Pontificem?* If he be willing to accept he answers *Accepto*. Immediately the Cardinals arise and all the canopies, except that of the new Pope, are lowered. The Dean asks him then what name he will assume, and having given an answer an official minute of the election and its acceptance is made by the first Master of Ceremonies in his capacity as *Prothonotary*, and signed by himself, the Sacristan, the Secretary of the Sacred College and the second Master of Ceremonies.

The new Pontiff is then conducted behind the altar by the two Senior Cardinal Deacons, where he is clothed in a white cassock, white silk girdle with gold tassels; rochet,

¹ Every morning and afternoon a large crowd assembles near the place in which the conclave is held to ascertain whether an election has taken place. They disperse as soon as they see the smoke of the burned billets ascend from the pipe of the stove used for that purpose. This is a sign that a new Pontiff has not been elected.

red mozzetta, white skull-cap, red stole, white silk stockings, scarlet shoes ornamented with a gold cross.

Having returned to the chapel he is seated on the pontifical chair which had been placed upon the *predella* of the altar, and receives the homage of the Cardinals, who kiss his foot and then his hand. He in turn gives each the kiss of Peace. After the Dean has paid his homage, he places the Fisherman's ring (Anello Pescatorio) on the Pontiff's finger. This ring is consigned to the first Master of Ceremonies by the Pontiff to have his Pontifical name engraven upon it.

As soon as the two Senior Cardinal Deacons have paid their homage to the new Pontiff they proceed, preceded by a Master of Ceremonies, bearing the papal cross, to the Loggia, or grand gallery of the Basilica, and announce to the assembled multitude the joyful tidings of the election. "Aununtio vobis gaudium magnum; Papam habemus Eminentissimum et Reverendissimum Dominum Joachim Sanctæ Romanæ Ecclesiæ Presbyterum tituli Sancti Chrysogoni Cardinalem Pecci, Episcopum Perusinum, qui sibi nomen imposuit Leonis XIII."¹ Not long afterwards the New Pontiff proceeds with the pontifical attendants to the Loggia, and gives his first Apostolic Benediction *Urbi et Orbi*, to the city and the world. S. L. E.

¹ The announcement of the present Pontiff is used here as a sample, "I announce to you a great joy. We have as Pope the Most Eminent and Most Reverend Joachim, Priest of the Holy Roman Church of the title of St. Chrysogonus, Cardinal Pecci, Bishop of Perugia, who has given himself the name of Leo XIII."

"ALL THINGS TO ALL MEN."¹

WHEN our Divine Saviour, in order to continue His mission of love, commissioned the apostles to go into the world, to preach the gospel, and to invite mankind to share in the fruits of the redemption, there was inaugurated a work destined for all succeeding time to challenge man's supreme attention. The history of the onward march of Christ's church is well in keeping with the history of its Founder. Though thwarted with opposition whithersoever she sought to extend her influence, which was everywhere, everywhere in the end she succeeded in triumphing and establishing herself. Seldom did she find people who reached out to her spontaneously. The code of morality and the sublimity of doctrine inculcated by her were not of easy understanding by a world which had been accustomed to the most vague notions of Divinity and to the gratification of every passion. But the most obdurate were compelled to bend the head and bow the heart to her teachings and to acknowledge her sway. Through centuries of persecution and barbaric torture she managed to live, and not merely to live but ever to renew her life, and when at last she emerged from the catacombs, it was almost to dazzle mankind by the brilliancy which her garments had put on after their long refinement in cavernous depths. Her history in the catacombs has been her history in every age.

Undoubtedly, the cause of the Church's great success is because Christ wished it so. Since He is forever an abider with her it is impossible for her not to thrive. She must teach all truth to all peoples. The efficacious prayer of her Founder for her supreme earthly ruler in the person of Peter is a guarantee of her indefectibility: "I have prayed for thee

¹ I Cor. ix. 22.

that thy faith fail not ; and thou being once converted confirm thy brethren." But aside from the assurance Christ gives us of the Church's perpetuation by remaining with her, so perfect is her organization that nothing more would seem necessary for her indefinite continuance. The Church is a perfect society complete in every detail for her own preservation. Thus is this heavenly-built city fortified ; her foundation deep-set in the rock while Christ keeps guard in her watch-tower.

An institution of such ideal harmony as God's church should have for its servants the best of humankind. The "kingdom of truth," the "kingdom of Christ," the "Spouse and body of Christ," "the temple of the Holy Ghost," and again "the way, the truth, and the life," she who as our mother "communicates to us Christ's life," she who as spouse of Christ is endowed with incorruptibility, infallibility, and "an abundance of graces for our sanctification," she who is all this and more may with justice demand, nay, from her very nature does demand that those who minister to her should be free from spot or defilement, and as refined, pure, and holy as fallen man may with divine grace become.

Priests, the accredited ministers of the Church, are still more strictly bound to a cultivation of perfection because of the functions they perform, but principally because it is given them to offer up the holy sacrifice of the Mass. Christ is their exemplar and they are to show themselves worthy of the singular favors, which from their very state are extended to them in the "natural written and evangelical laws." "The Fathers of the Church are most rigorous in their exaction of the qualities which should be possessed by those who devote themselves to the ministry of the clean oblation. But rigorous as are the Fathers, at least equally rigorous is the *vox populi* which in this particular has always declared the spirit of the Church. As to the virtue required in a priest all are agreed. Besides the virtue there is a further requirement which I desire to point out, which to some extent seems to be

lost sight of or about which there is not such a practical consensus, yet which is scarcely less important than virtue itself if, indeed, not akin to it. St. Paul aptly expresses the requirement I refer to when he speaks of himself as having become "all things to all men to save all." There must be an adaptability in those who labor to win souls. They must put themselves in touch with their surroundings and accord themselves to circumstances. Of all churchmen, the Jesuits have achieved the greatest reputation for their ability to feel at home amongst diverse peoples and in the most varied relations of life. At court and in camp, in the palace and in the hovel the Jesuit moves about with that ease which makes him seem a familiar. Such adeptness is theirs in making themselves agreeable that their enemies, fearful of the influence which on every hand they witness the Jesuits able to obtain and exercise, have ascribed to them an adroitness and unscrupulousness which they are as little capable of as they are proficient in taking advantage of the legitimate ways of making themselves agreeable. To this feature of Jesuit management may be ascribed in a considerable degree the success attained by them in the parochial and missionary fields. It is this quality of adaptability which has been of so much avail in converting primitive and barbarian races to Christianity. The cross was carried amongst the Franks, Irish, Saxons, and Germans by men who knew how to take into account the old customs and habits of the peoples to whom they addressed themselves, and it was not in a day that former barbaric notions were entirely rooted out. The Jesuits in India, Father Jogues among the Five Nations, Father Margil in Central America, Mexico and Texas, furnish examples of the same wisdom in their efforts at conversion. It is always to be remembered that principle or fundamental law are not to be violated in order to cater to a people's preconceived notions, or to humor them in their whims or customs. There is a manner in which to assert principle as there is a time in which to give way in non-essen-

tials. St. Paul boldly withstood St. Peter when he deemed the latter in a manner inconsistent, but the same St. Paul tells us that, "whereas I was free to all, I made myself the servant of all, that I might gain the more. And I became to the Jews as a Jew that I might gain the Jews; to them that were under the law as if I were under the law (whereas myself was not under the law) that I might gain them that were under the law; to them that were without the law as if I were without the law (whereas I was not without the law of God but was in the law of Christ) that I might gain them that were without the law. To the weak I became weak that I might gain the weak. I became all things to all men that I might save all."

The clergy are the natural leaders and guides of the people, so much so that the latter feel justified in following whatever example is set them by the former. When a priest is a man of most careful exactness in the performance of his duties, generally speaking his people will be found to be earnest and exact in the performance of theirs; whereas if the priest be disposed to take things easy, to be not very particular, it will be surprising if his congregation are not easy-going. It is even possible to understand how, from following the example of a priest possessing an erroneous conscience, a whole people may grow to regard an evil as a good. *Qualis rex talis grex*. The influence a priest from the very nature of his office exercises is great. If it will be as great as it should be, the priest must have a true conception of his dignity and position. A priest who has such a conception can be relied on for the full performance of his duties as a man and a minister of God. Being set as a candlestick on the mountain top he will fail in his appointed office if he hide his light under a bushel. He will fail if, being sent as a shepherd, he prove a hireling. He will fail if being chosen to lead and guide his flock he leave them to stray from the field and be lost. But a priest will fail, also, if as the representative of his people he be not able as an individ-

ual to command respect from the community at large ; if he be rude, rough, uncouth, ungentlemanly in any sense of the word ; if he be not on a superior plane to those who are entrusted to his care ; if he be a man for whom his people feel they must apologize. All this is the more out of place in a priest, inasmuch as virtue, indispensable in him, is so sweet and savory as of itself to attract.

There is no country where so much is expected of a priest as in our own. The clergy here occupy a unique position. Despite that out of consideration for surroundings, the priest must not wear the cassock as the distinctive garb of his state, he is nevertheless as marked in the dress of the land as he would be in the cassock itself, or for that matter if he wore alb, stole, and cope. He is the observed of all observers. From his very conspicuousness, therefore, every flaw becomes more noticeable in him than it could be in anybody else. If he would avoid criticism he must anticipate giving occasion for it. A priest must not only be able to say Mass and to hear confessions properly, he must besides be able to comport himself edifyingly. He should not only be a perfect priest but a perfect man. If politeness be such a charm in children, and if it be necessary to the man of the world to attain success, how much attention should it not receive from those who by office and profession are to attract as well as direct a large number of their fellows. Now, do we as priests as a matter of fact hold politeness in this high esteem? No doubt we think we do and would be offended should any one charge us personally as being indifferent to the rules of etiquette and to the best usages of society. But is it not true that we have a disposition to ridicule the niceties of life as being unworthy of our consideration? Is it not true that we have an inclination to scout the small points in etiquette as being ill adapted for practical life? Is it not true, to be very plain, that there are priests who seem to know nothing about polite customs, who are ill-mannered, rough, coarse-spoken, who are guilty of breaches of etiquette, not to say

common good breeding, which in anybody else would not be tolerated, and which in them are tolerated only because it is so difficult to draw the line between the priest and the man, and the respect felt for the priest overbalances the objections to the man? We must be blind to deny the truth of these allegations.

Why these things are true is of no present concern. But to a certain extent they may be accounted for owing to the training of priests. Boys go away to college while they are still at a tender age before they have had an opportunity to form settled habits, and certainly before rules of strict adherence to politeness have been impressed upon them. The atmosphere of college as things are at present is not specially adapted to refining a boy's nature. There is too much of a scramble to get along to allow much effort for anything else. The *regime* is especially hard on table manners. Food is often of such a kind and served in such a manner that it would be serious for a boy to be overconsiderate in his notions. From college to seminary. If the preparatory training have not refined a boy, there is not much hope for him when pursuing a more advanced course. Not fewer are the obstacles to the cultivation of politeness encountered in the seminary than had been met previously in college. The authorities do not always realize that years of study are a strain on the constitution of a young man who has not been able to strengthen and develop himself by proper exercise. The same rules must hold now as held five hundred years ago. That we live under different circumstances means nothing. That boys reared in our climate with our social customs require treatment different from boys reared in the Middle Ages is a fact not thought worth considering. All modern notions taking into account the advisability of adaptation to present surroundings are frowned down and ridiculed. Whoever advances a view out of the regular order as in conformity with the times is regarded as an innovator and his common sense is held in small esteem. What was good

enough for the past or what is good enough in other countries is good enough for us. Human nature at all times is the same, and the restraints by which it was kept under in preceding generations must be employed to hold it in check now. Indeed, there is all the more reason for greater severity now that youth seem to be surrounded by greater temptations. And so the same old humdrum is kept up, and students in some of our seminaries at the present day have no more advanced discipline than was in vogue centuries ago. The effect such treatment has on our American youth with their natural elasticity and honesty of character is to kill aspiration and to make them heavy and dull. Pull down every castle one tries to build, teach a young man that strength of purpose is pride, and that humility to be genuine must be cringing and sycophantic, and you are in danger of turning out upon the world a tyrant or a hypocrite. That this result is not more generally the rule instead of being the exception, is because of the inherent nobility of purpose spurring on a young man who studies for the priesthood and lifting him above his environs. But how in such an atmosphere is one to develop habits of politeness? Is it surprising that one who had lived in an atmosphere of this kind for a number of years should have unlearned much of the suavity which with much pains had been taught him, or that one with a naturally rough disposition who never was taught and who never acquired any notion of politeness should have become a complete boor? If some one object that this seems a little strong, will it not at least be admitted that our seminaries should be free from every danger which could leave such a result at all possible? And will any one maintain that all of our seminaries are free from such danger?

At this time and in our country we need the very best material that can be furnished for the priesthood, we need men of the very finest steel. Knowledge and virtue are no longer the only requirements; there must be politeness and gentlemanliness. Every incentive should be offered to

encourage our youth to be as particular in their exterior deportment as in their interior morality. Nor need there be any fear of overreaching the mark, and, where manliness was aimed at of begetting effeminacy. Right results will come from right discipline. In this matter of adaptability Protestants are considerably in the lead of Catholics. The fact that the sects, for the most part, select their ministers and retain them as long as they please, makes it incumbent on ministers to render themselves agreeable. They will consequently be particular in dress, carriage, manners, and in whatever else they feel necessary to ingratiate themselves with their congregations. Priests in their appointment are not subject to the whims of the people to whom they are sent. They are selected by their bishop according to their suitableness for the parish which has been created or has become vacant. They are, therefore, responsible to their bishop for the proper administration of the parish which has been entrusted to their care. They recognize that they have been sent for the people, that their untiring efforts are to be put forth for the saving of souls, and they are as a rule unsparing of themselves when it is a question of doing good. Their zeal and self-sacrifice are not to be compared with the exercise of the same qualities in the so-called ministers of the sects. But from their very position of independence of the people and their settled purpose of advancing the cause of religion, by emphatic persuasion if necessary, there is fostered all unconsciously on the part of priests a tendency to be more or less indifferent to the feelings of others. Hence so often this bluntness and directness of address. Not that we mean to insinuate that priests do not care to please or that they take any joy in being blunt and direct. Priests know too well how much depends upon the approval their conduct receives from their people not to desire their good will, and we look in vain outside Catholic congregations for that beautiful confidence between pastor and people which there exists and which is one of the sweetest as-

pects that religion can wear. But our religion itself has much to do with this and our people are so much more ready and willing than others to put up with defects that while many edifying, tirelessly devoted, and self-sacrificing priests by the generosity of their labors and the lustre of their lives compel universal admiration and wondrously exhibit in themselves the effects which the faithful following of Catholic teaching must always produce, nevertheless it remains true that all too widespread is the disregard for those little things which attract people's notice and win their love and attachment. The absence of due regard for social amenities is disastrous enough to Catholics themselves, but how disastrous is it for the impression made on Protestants? We entertain no vain hopes of converting Protestants, but we do them and our holy Church an incalculable injury by placing obstacles to their investigation of the truth. Accustomed amongst themselves to see ministers of all proper exterior decorum they are shocked and repelled when they witness priests less careful, and from this particular argue against the whole institution of which we are the representatives. One priest in fifty is too many to offend by a carelessness of manner. We ourselves know how to make an excuse for him, and are often able to account for his eccentricities in his simplicity or absorbing piety. We must be pained, however, occasionally to see a priest for whose forgetfulness of what he owes to himself and his state we cannot find a palliation. We will be told, perhaps, that "there is no time for trifles," that "a man nowadays if he is to get along, must not allow himself to be too considerate," that "we must be up and doing with earnestness and if people will misunderstand our motives and conduct they may blame themselves and not us." "We are not bound by the exactions of the scrupulous and over-nice or of the dull and bigoted." This is all very well, but it is not the spirit of Christ and his apostles. It may not be necessary in order to do the work for which we have been ordained, to become the "honeyed set" which Episcopalian

clergymen are credited as being, but a little honey judiciously distributed will add a vast deal to our success, and if we cannot afford "to waste our time in trifles," we should not presume to argue that because we are priests we need not be gentlemen. We should not for a moment allow ourselves to forget how much is expected from us. If we accustom ourselves always to be on our guard we need not be afraid of being surprised. If, however, we are heedless of our dignity as priests and are guilty of breaches of etiquette which would be reprehensible not only in us but in anybody else, we may be certain that our conduct shall be censured.

All that we have said will be found in harmony with a true spirit of humility and piety. Some seem to think that they will appear proud if their bearing be erect, or if they are precise in their mode of dress. We should remind such that proper respect for one's self can never offend against humility and as for dress, well there is an old maxim that "cleanliness is next to godliness." How often we would be led to believe, if we accepted the standards some seem to be guided by, that the contrary of the maxim is true! We are told that the monks were first convinced of the saintliness of St. Thomas à Becket when after his martyrdom they found his clothes a veritable "seething pot." In our own day St. Benedict Joseph Labre by offering up the sacrifice of his filthy condition did much to gain for himself before God and men the sweet odor of sanctity. But who will say that these are examples to be imitated? I am sure that the most careless in their dress and personal habits of cleanliness do not claim to emulate either of these saints in their virtue.

It is not from a cynical motive that we draw attention to the obligation by which priests are bound to render themselves "irreprehensible" and "perfect ministers" of God, pleasing in the sight of men and of angels, but to point out how much more may be added to the store of our labors if we endeavor to make ourselves as agreeable as

well as earnest laborers in the vineyard of the Lord. Let us see to it that we are in touch with the times and in full accord with our surroundings. Our mission is to save souls. Everything honorable which can contribute to aid in the accomplishment of our work, we should with eagerness take advantage of. We will make no mistake if we settle with ourselves as an unalterable conviction that the cultivation and practice of that gentleness of manner which attracts all, but in a peculiar manner the people of America, should go hand in hand with virtue and learning. With such a conviction as the standard of action our labor cannot but be more fruitful, and we according to the measure given us will become worthy imitators of the Apostle of the Gentiles, not only in his earnestness but in his gentlemanliness which had so much to do with his success and the spread of the Gospel.

T. F. MORAN.

A RECENT ATTACK ON THE FOURTH GOSPEL.

“THE origin of the Fourth Gospel, says Professor Schürer in the *Contemporary Review* for September, 1891,¹ is certainly one of the most important, indeed, the most important, of all the questions that engage New Testament criticism. If the account in the Fourth Gospel be unhistorical, and if we must use the Synoptics exclusively as the source of Gospel history, then the picture of the active life of Jesus will be essentially different from that obtained if we may unconditionally trust the Gospel of the beloved disciple as an authentic source.” A little later we are told in the words of the celebrated Berlin Professor Weiss:²

¹ p. 388. t.

² *Ibid.* p. 394; Weiss, *Introduction to the New Test.*, p. 616.

“The denial of the genuineness of the Fourth Gospel is that result of the Tübingen school which has secured most assent far beyond the circle of its special adherents.” This situation must, however, be restricted to Germany; in England the defenders of the genuineness are in a large majority. While Tayler, the anonymous writer of *Supernatural Religion*, and Samuel Davidson are among the number of opponents, Westcott, Sanday, Reynolds, Hutton, Gloag, and the late American theologian Ezra Abbot must be ranked among the defenders.

The grounds, too, for and against the genuineness of the Fourth Gospel are different in different countries. In German literature internal evidence occupies the greatest space, while in English writers prominence is given to arguments drawn from external evidence. Since Professor Schürer's article in the *Contemporary Review* is an excellent summary of the arguments from both sources against the Johannine origin of the Fourth Gospel, we shall first give a brief outline of the same, and then consider their value in the light of the rules of dialectics.

I. The arguments from internal evidence are drawn from a comparison of the Fourth Gospel with the Synoptics and with the Apostle S. John.

A. The material of the Fourth Gospel differs from the material of the Synoptics both quantitatively and qualitatively:

1. The quantitative difference extends to both phenomena and language.

2. The qualitative difference between the Fourth Gospel and the Synoptists regards both the course of history and the speeches related in the Gospels:

a. As to the course of history:

[A]. The Fourth Gospel contains a number of journeys to Jerusalem not mentioned in the Synoptics.

[B]. According to the Synoptic gospels Jesus was crucified on the 15th, according to the Fourth Gospel on the 14th day of Nisan.

[C]. The general construction of the gospel-history differs in the Fourth Gospel from that of the Synoptics.

[1]. According to the Synoptics Jesus did not come forward as the Messiah until late in His ministry, and only by degrees. According to the Fourth Gospel Jesus appears from the first with a full claim to Divine Sonship and Messiasship.

[2]. According to the Synoptics the disciples do not recognize the Messiasship of Jesus till late in His ministry; according to the Fourth Gospel they attach themselves to Jesus from the beginning not merely as disciples to a master, but expressly as to the Messiah.

[3]. According to the Synoptics John the Baptist recognized at first in Jesus only the "mightier one," later on in his course as the Messiah; according to the Fourth Gospel the Baptist recognized Jesus's Messiasship from the first, even before the disciples did.

b. As to the speeches related in the gospels: According to the Synoptics the preaching of Jesus groups itself around the kingdom of God as the fundamental conception. The emphasis on its inward character combats and gradually sets aside the usual Jewish conception of it. Perfect love to God and love to one's neighbor are especially insisted on, and only towards the end, Jesus is represented as the mediator, united with the Father, through whom salvation must be attained—In the Fourth Gospel this last thought forms almost the only theme of Jesus's preaching; the kingdom of God is scarcely mentioned; the union, too, of Jesus with His Father is not based on merely moral grounds, but rests on a physical oneness.

B. The Fourth Gospel and the Apostle John :

1. The author of the Fourth Gospel is ignorant of Palestinian and Jewish affairs, because he mistranslates Siloam, calls Bethabara Bethany, speaks of a place Aenon unknown to us, misnames Shechem Sychar, maintains that out of Galilee no prophet has arisen, and finally calls Caiphas the

“High Priest of this year.” All this cannot be expected of the Apostle John.

2. The Fourth Gospel is throughout opposed to Judaism, while the Apostle John was not opposed to Judaism, as is seen from the council of Jerusalem held about 20 years after Jesus's death.

3. The author of the Fourth Gospel writes better Greek than the Apostle S. Paul, he understands the philosophy of the Logos and has mastered the principle of Greek philosophy that salvation must come through intellectual enlightenment. S. John cannot be said to have been such a proficient scholar.

N.B. The relation of the Fourth Gospel to the Apocalypse and to the Easter question is represented as not decisive either way; the passages John i, 14; xix, 35; xxi, 24 are explained as not referring to the Apostle John.

II. As to the arguments drawn from external evidence in favor of the Johannine origin of the Fourth Gospel :

1. The date of the Clementine Homilies is unknown.

2. Tatian was a disciple of Justin; but Justin wrote about 140–150 A. D.; hence Tatian too is a comparatively late writer.

3. Whether the fragments of the heretics Basilides and Valentinus given in the *Philosophoumena*, came from those authors is very uncertain. They may be late productions of one of their followers.

4. Justin knows the Fourth Gospel, but does not call it a work of the Apostle John; the scanty use he makes of it, shows that at his time the gospel current in the Church was that of the Synoptists, not the Johannine.

5. Irenæus, indeed, takes the Johannine origin of the Fourth Gospel for granted; but nothing can be inferred from the fact that he had heard Polycarp speak of the Apostle John, since it is not stated that Polycarp had spoken of the Johannine origin of the Fourth Gospel. Besides, both Irenæus and Epiphanius speak of a party in the Church

which did not acknowledge the Gospel of John as canonical.

6. Though Papias speaks of the sayings and doings of Christ written by Mark and Matthew, he is wholly silent about John's Gospel.

These are the arguments which Professor Schürer develops through about thirty pages of the *Contemporary Review*. His final conclusions may be seen in the words:¹ "If we have rightly appraised them, they (the *internal* grounds against the Johannine origin of the Fourth Gospel) are in the highest degree unfavorable to the acceptance of the Apostolic origin of our Gospel." And again:² "These arguments are well suited to diminish our trust in the *external* evidence. The most one can admit in an unprejudiced way is that the external evidence is evenly balanced pro and con, and leads to no decision. Perhaps, however, it is truer to say, it is more unfavorable than favorable to the authenticity."

Were not Professor Emil Schürer a scholar whose praises are justly sounded in all the leading scientific circles of our day, his conclusions might be buried in well deserved oblivion. But holding the influential position which his laborious historical and critical researches have earned for him, his moderately stated views will be apt to mislead many, unless their attention be drawn to his fallacies. In the first place, Professor Schürer unduly emphasizes the decisiveness of internal evidence, and in the second he wrongly handles both internal and external evidence.

Our first charge against the Professor is evident from the very definition of internal evidence. Books betray their authors, as children resemble their parents, and as a work of art bears the impress of its particular school and its maker. The sum then of all those peculiarities of a book from which its author and the time of its composition may be inferred, constitutes what is known as internal evidence. It is most surprising that men of Professor Schürer's mental attain-

¹ p. 413.

² p. 416.

ments should ever think of preferring internal to external reasons for the genuineness of a book. What would be considered insufficient ground in any court of law, forms according to the views of modern criticism the main argument which "will in the end be decisive in our great controversy." No judge will give his decision on any one's parentage unless he have external testimony of his origin; no criminal will be condemned on the ground that a particular crime exactly suits his natural disposition; not even the most acute barrister will persuade the bench that a dress-coat belongs to his client on the plea that it fits him exactly: and why should we, when inquiring into the origin and the propriety of a book, admit grounds of the same nature as valid, nay more, as the principal arguments in the case?

We are fully aware that thus far we have not done justice to Professor Schürer's arguments and to the whole school which insists on internal evidence as the main resource of biblical criticism. If a man does not own every coat which happens to fit him, it is not very probable that he owns one which does not fit him at all; in the same manner, an honorable and upright citizen is not apt to commit a heinous crime, as it is not likely that the worthy mayor of a city should parade its streets with no dress but his nightshirt. In the same way, the Apostle John may not have written every book which happens to resemble his character and mental endowments, but, on the other hand, we cannot well attribute to his authorship a book which bears manifest signs of dissimilitude to the Apostle. In other words, the negative critics draw their arguments from negative, not from positive internal evidence.

Admitting the full force of this exception, we must still draw attention to two points: 1. When there is question of a literary work, our opinion as to its likeness or unlikeness to a certain writer's character and mental ability is apt to be very subjective. Even in the case of modern writers, whose peculiarities of style and mode of conception are so familiar

to us, it is hard to infer the authorship of a given piece of literature from internal evidence alone. It has happened not once that acknowledged critics, reading the essays of incipient authors, rejected as valueless precisely those portions which the beginners had bodily copied from the standard works of some of the best writers. Take then internal evidence positively or negatively, it always remains entirely dependent on the character and disposition, if not on the whim and mood of the individual critic. A whole school of critics rather increases than diminishes this difficulty, since in that case, party feelings are apt to warp the judgment. But leave aside all this; take the case in which a critic is influenced by nothing but the sincere love of truth: even then, all the critics of English writers taken together, have not been able to detect from internal grounds the author of the Letters of Junius by either the positive or the negative process of reasoning.

2. The second point which must be noticed in connection with internal arguments drawn from the Fourth Gospel against its Johannine origin, refers to the person of the Apostle John. English literary critics had in the case of the Letters of Junius an easy work in applying the negative criterion of internal evidence to the English writers of their day, since they were possessed of a thorough knowledge of all the peculiarities and characteristics of every living literary man. But the case of the Apostle John is entirely different. We do not know his personal qualities and his mental capacity from any internal evidence. It is from external sources, that we must become acquainted with John's personality. This being supposed, let us see how Professor Schürer will have to formulate his argument against the Johannine origin of the Fourth Gospel. It must be noted that this inquiry will also prove our second charge against the Doctor, in which we maintained that he handles his arguments illogically.

Professor Schürer's first premise has been stated above un-

der A. "The material of the Fourth Gospel differs from the material of the Synoptics both quantitatively and qualitatively." Hence, he infers, with the adherents of the Tübingen school, the Fourth Gospel cannot be of Johannine origin. Though we must take decided exception to several details of the proof by which the first premise is established, we may grant it for argument's sake. But from one premise no conclusion can be drawn. Let us then supply the second premise necessary to render the denial of the Fourth Gospel's Johannine origin a legitimate inference. According to the dialectic rule that a syllogism cannot contain more than three terms, the lacking premise must read: But a Gospel the material of which differs both quantitatively and qualitatively from that of the Synoptics cannot be of Johannine origin. If this statement be false, Professor Schürer's inference is false; if it be gratuitous, the inference too is gratuitous.

We may safely suppose that the proposition in question is not even by the most enthusiastic followers of the Tübingen school considered as a first principle. It must, therefore, be proved. But the Professor not only fails to prove it; he deems it even advisable to omit it entirely. The least, then, that we can say against his inference is, that it is an unproved and gratuitous position. Professor Schürer's argument reminds us of the argument of a lawyer who started to prove that Peter was a man of disreputable character. He began by proving that drunkards are men of disreputable character. Therefore, he said, Peter is of the same caste. The only flaw in this reasoning was that Peter happened to be a sober, upright citizen, who was much less familiar with the spirits of the jug and the bottle than his honorable opponent.

Professor Schürer not only fails to prove that a Gospel the material of which differs both quantitatively and qualitatively from the material of the Synoptics cannot be of Johannine origin; but he equivalently contradicts this state-

ment in the beginning of his article in the *Contemporary Review*. "The most orthodox believers," he says, "can no longer disregard the fact that even the Biblical writings are literary productions from the hand of man, which have arisen under conditions quite similar to those of other ancient documents, and are, therefore, to be examined after the same method." Now we know that "literary productions from the hand of man," even if they are the work of contemporaneous writers, may differ both quantitatively and qualitatively, though they treat of the same subject. On what principle of criticism, then, does Professor Schürer exempt the writings of the Fourth Gospel from this general canon which according to him applies to both sacred and profane writers? It is painful to have to note such a defect in the logic of a man of Professor Schürer's learning and sincerity; but his very eminence in point of learning and uprightness make an unbiassed criticism of his statements an imperative necessity.

The Professor's defective reasoning is the more blameworthy, since he himself acknowledges that the Fourth Gospel was composed from a point of view entirely different from that of the Synoptics. As S. Matthew endeavors to establish the Messiasship of Jesus, and S. Luke shows that salvation had been brought for all, and S. Mark that Jesus is truly God, so does the Fourth Gospel especially insist on the Divinity of Jesus. But S. John differs from S. Mark in this, that the latter proves the Divinity of Jesus to the Christians at Rome, who were new converts from paganism, and needed, therefore, such arguments as would impress their uncultured pagan minds; while St. John wrote for confirmed Christians, upholding Jesus's Divinity against the attacks of educated heretics. While, therefore, the Synoptists first implicitly state Jesus's Messiasship by narrating his mighty words and deeds, and then explicitly attribute Divinity to him, St. John's readers admit from the first that Jesus is the Messiah, that his testimony is essentially truth-

ful and of the highest authority, and the Apostle's work consists in convincing them of Jesus's Divinity by appealing to His words and works. Hence the so called quantitative and qualitative differences between the Fourth Gospel and the Synoptists: hence the gradual manifestation of Jesus's true character in the latter, and the continuous emphasis on the same in the former; hence the unintermitting series of miracles and the popular discourses concerning the kingdom of heaven in the Synoptists, and the sublime theological discourses and the learned discussions with Scribes and Pharisees in the Fourth Gospel. The first three gospels are popular catechisms for catechumens, the last gospel is a theological treatise for the apologist.

We have seen, then, that Professor Schürer's inference is not only gratuitous, but that it is false from his own point of view, and theoretically, at least, unpardonable. We must now proceed to an examination of the Professor's second argument against the Johannine origin of the Fourth Gospel. It may be briefly stated in this way: The author of the Fourth Gospel was ignorant of the Palestinian and Jewish affairs, was opposed to Judaism, wrote better Greek than S. Paul and understood Greek philosophy. But the Apostle John was not ignorant of Palestinian and Jewish affairs, was not opposed to Judaism, did not write better Greek than S. Paul and did not understand Greek philosophy. Hence the Apostle John is not the author of the Fourth Gospel.

Formidable as this array of facts may appear at first, it loses its entire weight when placed in the balance of criticism. The Professor's only argument on the Fourth Gospel's ignorance of Jewish affairs which he himself thinks worth considering, is reduced to the phrase "The High Priest of this year." His only argument that the Apostle was not opposed to Judaism, is the fact related in Gal. ii, 9, where we are told that in the Apostolic council James and Cephas and John gave to Paul and Barnabas the right hands of fellowship: that the latter should go unto the gentiles, and

the former unto the circumcision. Again, the ground for denying that John could write better Greek than Paul is the fact that the latter was born in Tarsus, the former in Palestine. Finally, we are asked to take on trust that the Apostle John did not know Greek philosophy, resting this our trust on everything else we know about John.

As to the ground for the last statement concerning John, we must say that it leads us to an entirely different conclusion from that of Dr. Schürer. We know that John lived a number of years in a surrounding, more or less imbued with the principles of the current philosophic thought. Apostle as he was, he did not idle away his time, but preached his Love Crucified in season and out of season. The Divine promise of assistance aided his naturally gifted intellect, and after an experience of several years he must be expected to be possessed of a wealth of Greek philosophic learning which even a philosopher by profession might envy. In his daily discussions with men who spoke much better Greek than S. Paul did, the Apostle John began to acquire a better style of Greek than S. Paul possessed, though the latter had been born in a Greek speaking town. The Professor's inference is therefore again at fault, implying as it does that the Apostle educated could not write, what the same Apostle uneducated could not have written. For we do not think that he will go so far as to deny that a person capable of being the living God-man's most trusted friend, is capable of acquiring the knowledge of Greek philosophy and of the Greek language.

The same friendship between the Apostle John and Jesus gives us the clue to the remaining two facts, which Professor Schürer urges as arguments against the Johannine origin of the Fourth Gospel. The year in which Jesus is crucified is for the Apostle "this year," and consequently he rightly calls Caiphas "the High Priest of this year." Again, the enemies of Jesus are the enemies of his beloved and loving disciple. Now the worst class of these enemies consists of

the foremost Jewish priests, scribes and pharisees, all of whom the Fourth Gospel comprises under the common name of the "Jews." It is therefore rather an argument in favor of the Johannine origin of the Fourth Gospel, if its author shows himself an avowed enemy of the "Jews." For though the Apostle John may have loved his nation with an exceeding love so as to be ready like S. Paul to become anathema for those of the circumcision, still he loved Jesus more, and was therefore the unrelenting enemy of Jesus's enemies. What Professor Schürer considers, then, a negative argument against the Johannine origin of the Fourth Gospel, is in reality a positive argument in its favor.

Thus far we have shown that the Professor illogically handles the arguments taken from the internal evidence against the Johannine authorship of the Fourth Gospel. We must next consider the Professor's treatment of the external evidence in favor of the same authorship. We must here recall to mind that according to the Doctor's own estimate "the external evidence is evenly balanced pro and con, and leads to no decision." And though it may appear to be perhaps "more unfavorable than favorable to the authenticity," this does not justify Professor Schürer in drawing from it a certain conclusion against the authenticity. On the whole, the Professor's line of argumentation resembles that of a lawyer who triumphantly proved his client to be innocent of the crime imputed to him, because there were many more men who had not seen him committing the deed than had seen him. Even suppose the case that the date of the Clementine Homilies is uncertain, that Tatian was a disciple of Justin, that the testimony given in the *Philosophoumena* comes from disciples of Basilides and Valentinus and not from those heretics themselves, that Polycarp did not tell Irenæus of the Johannine authorship of the Fourth Gospel, and that Papias was silent of the same, suppose even that the majority of the Apostolic Fa-

thers did not know the Fourth Gospel, or did not know it as coming from the Apostle John, still all this does not destroy the positive external evidence we possess for John's authorship of the said Gospel.

It is beyond the scope of the present article to develop at length the arguments from either the internal or the external evidence for the authenticity of the Fourth Gospel. But a mere outline of the external evidence will assist us in showing the one-sided statement of the case in Professor Schürer's article. The Ignatian writings show such evident traces of the influence of the Fourth Gospel, that we must infer from them the currency of its modes of thought at the time of S. Ignatius. According to the testimony of Eusebius, Papias quoted the first epistle of St. John; now considering that this epistle is nothing but an introduction to the Fourth Gospel, we are justified to infer Papias's knowledge of the Fourth Gospel. Passing in silence over the allusion to the Fourth Gospel by the Presbyters in the writings of Irenæus, we come to S. Justin who quotes John iii, 3. 5., showing again that at this time the words and modes of thought of the Fourth Gospel had become sources of valid arguments in ecclesiastical writings. The fact that Justin does not quote the Fourth Gospel either oftener or more explicitly, is due to the character of that Gospel; written for Christians as it is, it would have been of little weight in apologetic writings addressed to Jews and heathen. In several places of the shepherd, S. John's teaching lies at the ground of Hermas's words. Hegesippus in his account of the death of S. James speaking of "the door of Jesus" undoubtedly alludes to the language of Jesus recorded by S. John. Theophilus of Antioch mentions John by name as one of those "who were vessels of the Spirit," adding words from the prologue of his gospel as a specimen of his teaching. Athenagoras of Athens, too, who closes the list of writers belonging to this age of apologists, has in his "mission about Christians" certain, though tacit, refer-

ences to the Gospel of S. John. What has been said suffices to show that Professor Schürer's handling of the external evidence in favor of the Johannine authorship of the Fourth Gospel is not only illogical, but might in the case of a less upright critic than the Professor is known to be, seem positively dishonest.

Had our object been to prove the authenticity of the Gospel of S. John, we might have proved from internal evidence: 1. that the author of the Fourth Gospel is evidently a Jew; 2. that he must have been a Palestinian Jew; 3. that the author is an eye-witness of what he relates; 4. that he must have been a disciple of Jesus, an apostle, and none other than the disciple whom Jesus loved. But since according to Professor Schürer's own statement "the first attacks on the genuineness of the Fourth Gospel arose towards the end of the last and at the beginning of the present century among the Deists in England, and in Germany among the representatives of the Illumination," we have a right to the argument of prescription. Unless our opponents prove their new position, we have not only the right but also the duty to adhere to the universal teaching of the Christian world, a belief resting on the faithful tradition of eighteen centuries, that the disciple of love is the author of the Gospel of love. Our opponent's arguments have thus far only proved to be a new illustration of the words of the Psalmist: "mentita est iniquitas sibi."¹

A. J. MAAS, S. J.

¹ Ps. 26, 12.

† A rather conciliatory answer to Professor Schürer's article appeared in the *Contemporary Review*, Oct., 1891. Professor Sanday admits "that the main battle must be fought out on the line of internal evidence." Besides, he says: "I am prepared to make one large concession: to say that the Gospel was written by St. John is not to say that it is necessarily in all points an exact representation of the facts."

HOW CAN OUR SCHOOLS BE IMPROVED?

IN speaking of our system of Parochial school education we are by no means reluctant to admit that it is not faultless; that, while as a separate system of religious education it is superior to all other systems and a source of strength to both Church and State, nevertheless from a secular point of view it is capable of much improvement, at least in many places. This is neither a confession of guilt of which we need be ashamed nor an admission of a weakness which implies failure.

Although the Church has always fostered intellectual training among her children, local circumstances have often retarded her work and frustrated her aims. The comparatively recent growth of a separate Parochial School-system in the United States is a reaction against such circumstances in a country where all classes of citizens are free to carry out their convictions founded on popular right. In the short time of its existence our system has made wonderful progress and it only remains that we apply the lessons learnt from the experience of the past few years. This experience covers a large field inasmuch as we have not only had to build our schools, but to organize them, grade them, and select and classify the various branches of study. It is true that the Public Schools have to a great extent served us as a pattern of excellence, but is also true that the existence of that system which is already more than a century old, has raised the demands from us and forced us to greater exertions in secular training than would be necessary if our aim were simply to educate good American citizens who are at the same time good Christians. That under such conditions we should still be deficient in some respects is less to be wondered at when we hear an experienced educator, Prof.

Howland, Superintendent of the Chicago Public Schools, say : " Unfortunate the school in which there is no room for improvement."

We may be allowed therefore to point out some of the weak places in our system as at present constituted and to suggest some remedies derived partly from study of the methods employed in the best Public schools of New England and partly from personal observation in the Catholic School-room.

First in importance in a school is, of course, the question of management. Where there is a lack of proper superintendence and direction there can be no progress and no success. A priest who does not go into a school and interest himself in its working cannot possibly direct it. But even if he attends, and sees what is being done, it will not suffice. He must also have a knowledge of the right methods of management. When a priest, who lacks the proper experience first undertakes to build a parish school, he is apt to under-rate the responsibility which becomes his by the very fact of building a school. Very often his idea of responsibility centres entirely in the figures of contractors, the quality of brick and mortar, the latest scientific theories in sewerage and ventilation ; in a word, he is taken up with the material structure of the building, seemingly forgetful of the fact that after his building has been completed, and his school has been organized there devolves upon him the more important duty of working it up to a high standard of scholarship ; and that the position of principal or superintendent, the chief duty of which is to continually watch over and promote the welfare of his school, necessarily becomes his to be fulfilled with zeal and intelligence. If a priest, assured that his parish can afford it, builds a school and calls upon the children of his congregation to leave the Public school and come to the Parish school he is expected as a matter of justice to his people and to their children to give them a school large enough to accommodate

them comfortably, well lighted and ventilated, and to supply it with such paraphernalia as are essential to every school building, and with such facilities as the system of education may from time to time demand. It is, to say the least, bad policy and often downright cruelty to oblige parents to send their children to a school so poorly appointed that the ordinary school furniture is wanting, and in which lack of sufficient room, or of an adequate number of teachers will jeopardize the health of the little ones by over-crowding, an evil which is not only the fruitful parent of contagious diseases, but also an absolute hinderance to all successful teaching. If on the one hand we are bound to give a religious training to the young, it is on the other a positive injustice to force little children to remain shut up in a disease-incubator for hours, and to compel any religious to sacrifice their health, as sacrifice it they must, unnecessarily and prematurely, by compelling them to remain in a room of this kind, and over exert themselves in a hopeless task.

When the Plenary Council enjoined the building of schools it took particular care to remind us that these were not to be any kind of schools but schools in no wise inferior to the Public schools, "*bonas et efficaces*" (Cf. Decr. n. 200.). And where its decrees refer to the laity, obliging them to send their children to the Parochial school, it assumes, as it were, that they are capable of providing a building in which the accommodations for the pupils will afford the facilities for good, thorough teaching. Whilst facts in many places demonstrate that even small and poor parishes may have first class schools, though they be modest in extent, it is needless to say that before the building of a school is attempted, the priest should ascertain to what extent his parish is equal to the burden. A Catholic school should be worthy of its name and maintained up to the standard of what is considered first class in every respect, that is, in facilities for teaching, in scholarship, in accommodation and if possible even in outward appearance. We lay

stress upon the material appointments of the school-room because in no other work is the necessity for practical helps and facilities so real as in school work. A skilful mechanic in order to be successful must have the necessary and proper tools to labor with, otherwise his piece will be, at best, clumsy and incomplete. So is it with the mechanic in the school-room. Let a teacher be ever so well trained, and a school in all its departments be supplied with such teachers, all training will go for naught, if the necessary helps and facilities are wanting. By far the greater part of a teacher's training consists in knowing what helps are necessary and how to use them to the best advantage. They are the tools belonging to the trade, without which no satisfactory result can be produced.

But it is not to be inferred from this necessity that our Parochial schools are to adopt indiscriminately all the methods and devices which to-day, largely experimental, are adopted by the Public schools, and which originating in the brains of theorizing pedagogues are often simply introduced because an exhaustless public treasury can afford the experiment.

Such methods, devices and means to carry them out, as experience and practical educators demonstrate to be necessary and most successful, should however not be neglected. Thus for example, every school should be well furnished with blackboards, on a conspicuous part of which a musical staff and writing spaces are painted; with charts and globes for study in geography; with supplementary reading books for different grades; with Quincy practice paper for daily exercise in writing; with busy work for primary children and, especially in the higher departments, with a library in which books of reference and standard literary works will be to the use of teacher and pupil. Such aids seem essential in these days and without them the labor on the part of the teacher to teach, and the task on the part of the pupil to learn is doubled. It follows that a priest who has the interest of his

school at heart, should provide these means of proper training.

Next to a well-furnished school, and an essential element of success in its management, is the placing of the school under the direct supervision of some one possessing taste, knowledge and aptitude for educational work ; of some one, be it pastor or assistant, whose special duty it will be to keep posted on educational questions, and thus be ready to adopt the sensible and to reject the nonsensical from the ever increasing number of methods and devices. When a priest has built a school, and supplied its needs, he cannot yet afford to sit down, thinking that his school once well started will continue to run in the ascending groove to the pinnacle of success.

His work has just commenced, and the more laborious and more important part is before him ; for he assumes in the position of school superintendent or principal a graver responsibility than he had as school builder.

No influence coming from any individual concerned in the affairs of school is more sensibly felt by parent, teacher and pupil, and for that very reason no influence is more potent in deciding the immediate and continual success on the one hand, or ultimate failure on the other, of a school than that of the principal. He is the medium of that sympathy and understanding which should ever exist between parent and teacher ; the medium of harmony and unity which should exist throughout the entire school, and the source of authority supporting the teacher and upholding in a becoming manner general discipline of the school. "Whatever the qualifications of the assistants," says Prof. Howland, "still with the principal will rest the whole tone and spirit of the school." And in another place he says : "His is the life, the impulse of the school, its controlling and directing power, . . . making his presence felt for good by teacher and pupil and alive to the working of all the mental and material machinery intrusted to his care." The priest who assumes the duties of principal of the school, a position which he is expected to fill

and which belongs to him naturally, must either possess or acquire by study and observation the qualifications necessary to fulfil it properly. His activity and enterprise are, so to say, the sources of the life of his school, animating teacher and pupil, spurring them on and preventing lagging and carelessness or indifference. A valuable ally to his enterprise, and one which keeps him from becoming a mere figure-head, a sort of police officer, whose principal duty is to maintain order when the teacher becomes powerless, is a thorough knowledge of educational systems and methods. The position of principal supposes a man capable of guiding the teachers in their application of methods, of suggesting helps, and of correcting mistakes, if perchance they exist either in the system itself, or in the method of applying it. The principal of the school is supposed to be familiar alike with the details of a school-room as with the general order of the whole establishment ; he is to be as much at home in the primary room among his toddlings as in the graduating class. In a word he is required to be fully conversant with the theory, principles and practice of the best educational methods so as to become a worthy *leader* in the educational sphere.

How necessary this qualification of intelligent leadership is, by which we are enabled to keep up with the progressive spirit of the ago, becomes clear from the fact that we have to-day a school system almost entirely different from that of twenty years ago ; so rapid has been the progress in this direction. The present system is more perfect than the old one because it is based upon those natural laws which govern mental development, and does away with the old artificial memory-system which overlooking the fact that all the power and faculties of the man are in a germinal condition in the child and need only to be developed, neglected the natural growth of the mind and substituted an artificial method as the basis of all education. From the moment that educators saw the necessity and advantage of basing educational principles and systems upon the laws of mental development, a radical

change has taken place in the study of even the most elementary branches, such as reading, spelling, arithmetic and geography, enabling children to advance more rapidly and to understand their work more thoroughly.

As advocates of the Parochial school system we owe it to parents and to children to drop such methods as only retard or give an imperfect education, and to introduce such as will assure the best education in the shortest time possible. We must be watchful of their best interests, in nothing loath to imitate and take advantage of approved methods, no matter where found or by whom promulgated. A school to be considered successful, therefore, has need of proper management, and this in turn is possible only under two principal conditions: First that of having a school well furnished, and secondly that of having an energetic and intelligent person at the head of it. A good feature of management, in fact the only proper one, is the placing of the school under the immediate care and control of *one* priest whose duty it should be to visit the school daily, and keep himself informed as to the condition of every room and of every class in the school. Where a school is visited, as may happen in large parishes, by two or three curates, there is necessarily a division of responsibility which practically amounts to no responsibility at all. Thus it may happen that when a defect is discovered in the general order of the school, one of the inspectors not wishing to be considered over-officious, is liable to think for himself "Let the other correct it, it is not my business exclusively;" the other reasoning on the same principle will conclude "It's none of my business" and in the end it's nobody's business whilst the school suffers from the irresponsibility of its managers. Placed under the control of one priest the responsibility is located and the welfare of the school must be answered for at his hands; and knowing this he will be watchful of its best interests and he will be likely to do everything within his power to raise the school to a high standard of success.

The priest's efforts are of course largely dependent for their success on the assistance which he receives from his teachers. No teachers can as a rule be superior to our religious if they are well trained and thoroughly acquainted with the methods in their respective grades of the school. There can be no question of their enterprise in most cases, as well as of their devotion to the cause of education. And wherever our schools have met with that success which has made them equal to the best public schools in the country, it is due to the self sacrifice and the organized zeal with which these religious teachers have given themselves to their work. Separated from the cares and the pleasures of the great busy world outside their cloister, they give all the strength of their bodies and all the energy of their minds to the cares and the pleasures of that little world of theirs,—the school-room. They have no higher ambition in this life, they seek no other consolation than to serve God by their constant efforts to be successful teachers. The best and happiest years of their lives are consecrated to this work; health and strength are sacrificed without murmur. Where, let me ask, will we find enterprise and devotion to any cause equal to this? Surely, if the success of a school called for no other requisite, our schools should be leading the world even in secular education. But unfortunately enterprise is but one element of success, effectual only when combined with that equally important element,—knowledge of the science and art of teaching.

The idea that to know what to teach is to know how to teach having been proved false, experienced educators fully appreciate the necessity of Normal and Training schools to supplement the work completed in the High schools. They impressed upon those, into whose hands the public had intrusted the care of education, the necessity of holding conventions wherein teachers of recognized ability and experience could give the benefit of their years of labor, and solve such problems in matters of discipline and methods as are apt to puzzle young and inexperienced teachers. They called upon prin-

cipals and superintendents to insist upon their assistants visiting frequently such schools and grades as would be likely to suggest new and practical ideas which were to be brought back and made use of in their own grades. Especially did they insist upon one very important feature in school regime, viz: that when teachers had been successful in a particular grade, and had given evidence of natural aptitude for one class of work rather than another, they should be retained in that particular grade, and if reward was to be given for successful work it should be by an increase of salary, rather than by having recourse to the old injurious method of promoting from a grade in which they had been a success to a higher one in which they might prove a failure. It was the adoption of these ideas that helped in no little degree to infuse into old methods the possibility of growth and development according as science discovered new helps and experience proved them practical. Surely we can not question the policy of a school government which is justified by so much visible improvement as to show that it is based on sound wisdom; and there remains no doubt as to what we should do in bringing the Parochial school system to the highest possible level. With this policy adopted and assisted by the education, the enterprise and the experience of our religious teachers, no school system in the land can compare with that of the Parochial. Others have pleaded before now for the erection, among us, of Normal or Training schools. Can we say this is altogether impossible with regard to our religious communities, which thus far have each had their separate system of training novices in the art and science of teaching? Why should not our religious teachers hold conventions among themselves and invite some of the most approved educators within or outside of the different religious orders to address them on advancing methods and practical devices. Here those religious teachers who have spent years in school work could give the benefit of their experience to their younger companions. Books and periodicals which are

printed in the cause of education could easily be made the medium of constant communication between the different teaching bodies. Some members with special aptitude for observation could be sent from time to time to visit the model Public and Parochial schools to observe and study the application of some good method or device, and seek help in whatsoever branch of study they might require light. On the whole, too, we should recommend the general observance of the rule that a religious teacher who has proved a success in a certain grade may not be removed from that school or that particular grade unless it becomes absolutely necessary, since a school almost invariably suffers from such a change, even when it is supposed to be for the better.

The Decrees of our late Plenary Council call for Training schools in which young teachers are to be instructed in every thing pertaining to method and discipline of the school regime. It would not be well to take such normal education out of the hands of our religious on whom we must principally rely for future success in the work of Christian school education. It is hardly just to the young novices to send them out, untrained, to take charge of a school-room, nor should we be willing to permit our schools to suffer in order that the young teachers may learn by experience. A separate and thorough training school, in the mother-house of every community in which those novices who are to teach are retained until they have acquired full knowledge of the theory and method of educating children, seems to be the first essential element of a common Normal school. The instructors in this training school would, of course, be selected from the choice number of those religious who have had long and successful experience as teachers in the Parochial schools. But the nature of the work of these trainers of the novices would call for a special course of study in the science, principles, and theory of educational methods and for a wide field of observation. Hence it would devolve upon them, as a necessary part of their duty, to attend cer-

tain educational conventions within their reach, where they will generally find every new method advocated and explained. Arrangements could, no doubt, be easily made to make such attendance at once becoming and agreeable to the religious who might shrink from thus mingling with the secular element. In the same way they could visit the principal schools in the state for the purpose of comparison. Indeed it would be well if the teachers of a district were to visit periodically all the schools in their neighborhood, and at the close of the year to hold conventions among themselves, in which papers prepared embodying experience and mutual observation on school subjects would be read and discussed.

Few teachers in our Public schools have the long experience which many, I may say the majority, of our Parochial teachers have, and for that reason our young religious can have no better guides than their elder co-laborers, giving them in these conventions the fruit of their lifelong experience in the school-room.

We see no reason why the annual Retreats, which in most dioceses generally take place at the mother house, should not become the occasions of such meetings and discussions. We suppose that the subjects have been prepared beforehand, so that one or two days following the close of the Retreat could be profitably spent in school convention, reading and discussing of papers relative to method, discipline, and course of study, on which occasion some prominent educator might be invited to deliver one or more lectures to all assembled. It was in this way the Public schools advanced and are advancing rapidly to-day, and it is our duty if we would have Parochial schools and insist on all Catholic children attending them, to keep up with the pace which is being set for us, and to have our schools in every particular as efficient as our neighbor—the Public school. When we compare our system to that of the State school we must of course be mindful that we have not the same financial means

—the surplus of a public treasury, supporting us. Hence we are in some respects at a disadvantage. Do we not make a great gain however by the spirit of sacrifice which animates our religious teachers, who in many cases labor for their bare personal sustenance? At least ninety-five per cent. of the public allowance is expended for wages of teachers, principals, superintendents, state, city and district officials. This is a great expense to the Public school, which is saved to the Parochial by reason of the community life of our religious teachers. Accordingly our disadvantage in this respect is but slight, and readily supplied by the generosity of Catholics who can easily be made to see the advantage of our system over that of the Public school.

The success of our schools is, therefore, not so much a question of finances as of management. And when once well equipped and working under the supervision of an energetic principal assisted by a corps of trained teachers, there is no reason why our Catholic schools should not be superior in every respect to the best Public schools in the States.

R. E. SHORTELL.

TITULARS IN DECEMBER.

I. ST. BIBIANA, (DECEMBER 2d).

Dec. 2. Dupl. 1. cl. cum oct. pro utroq. Calend. com. Fer. Cr. per tot. Oct. De hac in Calend. commun. fit 5. Dec. et omit. com. 8. Dec. de die Octava fit 9. Dec. ex qua pro Clero Rom. permanent. transferend. S. Eutychian. in 14. Dec. unde ulterius movend. Patroc. B. M. V. in 22. Dec.

II. ST. FRANCIS XAVIER (DECEMBER 3d).

Dec. 3. Dupl. 1. cl. cum oct. de qua fit in Calend. commun. 5. Dec. com. fer. Cr. per tot. Oct. quæ non commemor. 8. Dec. de die Octava fit 10. Dec. unde pro Clero Romano figend. Domus Lauret. 14. Dec. cum ulterior. translat. Patroc. ut supra.

III. ST. BARBARA (DECEMBER 4th).

Dec. 4. Dupl. 1. cl. cum oct. Com. fer. de S. Petro Chrysol. fit ut fixo 5. Dec. et pro Clero Romano 14. Dec. unde ulterius movend. Patroc. in 22. Dec. De Oct. fit. com. post oct. Concept. 9. et 10. Dec. sed nihil 8. Dec. De die Octava fit 11 Dec. ex qua perpet. removend. S. Damas. in 12. Dec. et pro Clero Rom. in 20. Dec. ubi de eo hoc anno fiet ut simplex.

IV. ST. NICHOLAS (DECEMBER 6th).

Dec. 6. Dupl. 1. cl. cum oct. Com. Dom. Com. Oct. ut in octav. præc. De die Octava hoc anno. fit tant. com. sine com. S. Lucie quæ fixa est. 14. Dec. pro utroque Clero et inde hoc anno ulterius movent. Patroc. pro Clero Rom. in 22. Dec.

V. ST. AMBROSE (DECEMBER 7th).

Dec. 7. Dupl. 1. cl. Com. fer. sed non Vig. Omit. com. Oct. 8. Dec. sed de ea fit post oct. Concept. reliquis dieb. De die Octava fit 14. Dec. etiam pro Clero Rom. qui celebr. Patroc. B. M. V. 22. Dec.

VI. THE IMMACULATE CONCEPTION (DECEMBER 8th).

Dec. 8. Omnia per tot. Oct. ut in utroque Calendario.

VII. ST. LUCIA (DECEMBER 13th).

Dec. 13. Dupl. 1. cl. cum oct. partiali. Com. Dom. Sequent. dieb. in utroq. Calend. fit com. Oct. usq. ad 16. inclus. quando terminatur Octava.

VIII. ST. THOMAS THE APOSTLE (DECEMBER 21st).

Dec. 21. Dup. 1. cl. sine oct. Com. fer.

IX. THE NATIVITY OF OUR LORD (DECEMBER 25th).

Dec. 25. Omnia ut in utroq. Calend. per tot. Octavam.

X. ST. STEPHEN (DECEMBER 26th).

Dec. 26. Dupl. 1. cl. cum oct. ut in utroq. Calendario.

XI. ST. JOHN THE EVANGELIST (DECEMBER 27th).

Dec. 26. Vesp. a cap. de seq. Com. præc. et Oct. Nativ.

27. Dupl. 1. cl. cum oct. fit com. Nativ. tant. in Laud. et Miss. In Vesp. com. seq. et Nativ. tant. Infra Oct. fit com. S. Joan. post Nativ. ante alias Octavas.

XII. HOLY INNOCENTS (DECEMBER 28th).

Dec. 27. Vesp. de Nativ. a cap. de seq. Com. S. Joan. et Oct. Nativ. tant.

28. Dupl. 1. cl. cum oct. Com. Nativ. tant. in Land. et Mis. Vesp. de Nativ. a cap. de SS. Innoc. Com. seq. et Oct. Nativ. tant. Infr. Oct. com. SS. Innoc. post Nativ. ante alias Octavas.

XIII. ST. THOMAS OF CANTERBURY (DECEMBER 29th).

Dec. 28. Vesp. de Nativ. a cap. de seq. Com. præc. et Oct. Nativ. tant.

29. Dupl. 1. cl. sine oct. Com. Oct. Nativ. tant. Vesp. de Nativ. a cap. de S. Thoma. Com. Dom. infr. Oct. Nativ. et Oct. Nativ. tant.

XIV. ST. SYLVESTER (DECEMBER 31st).

Dec. 30. Vesp. de Nativ. a cap. de seq. Com. Oct. Nativ. tant.

31. Dupl. 1. cl. sine oct. Com. Oct. Nativ. tant. Vesp. de S. Sylvestro vel usq. ad cap. de Nativ. Com. seq. tant.

H. GABRIELS.

ANALECTA.

LAPIS ALTARIS FIXI.

Dubia ex S. Rit. Congregatione.

I. Si lapis altaris fixi consecrandi non sit tantæ longitudinis ut integram mensæ superficiem tegat, immo non solum a parte dextera et sinistra, sed etiam a postica parte lapidis adhuc superficies mensæ extet quæ lapidibus aliis vel tabulis debeat cooperiri, poteritne hujusmodi lapis valide consecrari?

II. Nonnulli contendunt, altare cujus mensa compluribus lapidibus, attamen cæmento ad formam unius bene conjunctis constet, valide consecrari, innixi decreto S. R. C. (die 20 Mart. 1869), quo altare enormiter fractum sed postea firmiter cæmentatum, valide consecratum esse statuitur. Quæritur.

1. An recte? Et quatenus affirmative.

2. Num idem dicendum de altari cujus mensa constet, e compluribus lapidibus dicto modo conjunctis, attamen diversæ speciei diversique coloris?

Et Sacra eadem Congregatio, exquisito voto alterius ex Apostol. Cæremoniarum Magistris, utrique dubio proposito sic rescribendum censuit: *Detur responsum prout in Eugubina, videlicet: Si tanquam altare fixum consecrandum sit, rite construi debet cum tota mensa ex uno et integro lapide juxta Canonicas præscriptiones.* Atque ita rescripsit die 20 Mart. 1891.

CAR. CARD. ALOIS. MASSELLA.

S. R. Præfectus.

BOOK REVIEW.

COMMENTARIUS IN DANIELEM PROPHETAM, LAMENTATIONES ET BARUCH. Auctore Jos. Knabenbauer, S. J. (Cursus Scripturæ Sacræ. V. T. Pars III.)—Parisiis: Sumptibus P. Lethiellæ, Edit. 1891.

Daniel holds the position of apocalyptic Evangelist in the Old Testament. Of the prophecies and visions contained in his writings exhaustive interpretations and commentaries have been published, differing as widely in character as did the genius of the men who wrote them, from Origen and Jerome unto our own time. But of late years a new importance has been given to the study of the Babylonish prophecies. Archæological discoveries have unmistakably confirmed the historic evidence of the inspired book and thus rendered void the learned discussions of the infidel school which denied their authenticity. There were of course sufficient proofs of this authenticity in both the Persian and Jewish documents, especially in the order which the books held in the Septuagint-version. The figure of Daniel during the seventy years of captivity is as prominent in profane as in sacred history. But the opponents of revelation plainly saw, that, to admit this date as marking the origin of the Danielic books, would be identical with allowing their prophetic character and hence their inspiration; because the predictions were literally fulfilled in the following ages. The only resource left as a valid argument against this claim was to maintain that the work was composed after the facts had taken place and that the "so called" prophecies were merely records of past events. P. Knabenbauer lucidly presents the various arguments which show that the prophecies of Daniel as we have them in the Vulgate were actually in the hands of Jews and Gentiles before the time of the Maccabees, and that practically all the arguments hitherto advanced against their actual date are not only discountenanced by intrinsic evidence, but have been totally disproved by the recently deciphered cuneiform inscriptions and the discovery of new monumental records belonging to the Babylonian era. The author has utilized all available material, and even the most recent publications in this field such as Duesterwald, D'Envieu, Schrader and

others have not escaped his careful study, whilst he compares the results of their labors with each other in a thoroughly objective and unbiassed manner.

Some important points are involved in the question whether the language of the cuneiform inscriptions recently deciphered was the actual vernacular of the people of Babylon or not rather a distinct dialect used only by the learned and the priestly caste. D'Envieu contends for the latter view and seeks to establish a proof from the fact that such of the inscriptions as relate to contracts and the like, frequently give a twofold designation of value in weights, measures, distances, etc., one in Babylonian, the other of aramaic forms, indicating that the same designation could not have been understood by all. However, our author rejects the theory and the proof, and holds that the aramaic terms were employed most likely because there existed two standards of reckoning among peoples of different nationality living close beside each other and in frequent communication. He points to a similar practice as existing in countries like Belgium where French, German and Flemish are spoken indiscriminately and the denominations of each country pass current among the people. This argument seems conclusive because many of the cuneiform records relating to contracts of land, sales, etc. are without this twofold denomination, using only the Babylonian form; and as these documents are signed by ordinary witnesses from among the people we must presume that they understood the contents to which they affixed their names as parties under obligation.

There are other more or less important errors of d'Envieu's, whose work appeared only last year and is in many respects of great value, which P. Knabenbauer points out.

In the interpretation of the so-called "Fourth Reign" our author accepts the theory of those who refer it to the Roman rule. Some commentators have maintained that the writer must have spoken of his own time and the Græco-Macedonian rule, because of the many details with which the events contained in this part of the book are related, and which give the impression that the author witnessed them as daily occurrences. Duesterwald whose work we reviewed last year has however furnished striking evidence against this theory which evidence we find embodied in P. K's commentary.

Throughout his work our author has kept in mind the principle of a necessary harmony between the different Messianic prophecies of un-

questionable origin and integrity. This gives him the key to some of those strange and hitherto apparently inexplicable mysteries in which these prophecies abound. It has occurred to us that probably the very position of the Commentator, who dates his work from England, whither he had been banished an exile from his own fatherland, may have contributed to make him enter more deeply into the general state of mind and feeling of the illustrious Hebrew exile who, though he saw in his old age the end of the captivity, for himself he was never permitted to return to Palestine with his brethren, whom he had helped and cheered during seventy long years.

II.

The second part of this volume is devoted to the Commentary on the "Lamentations" and "Baruch." Those who are interested in Biblical studies will remember that our author published about two years ago a highly commended exposition of the "Prophecies" of Jeremias. In the latter is contained whatever can be said of importance, from a critical point of view, regarding the writings of the seer of Anathoth. The "Lamentations" may indeed be called a prophecy, but as such they are only a repetition of what has been foretold in a simpler, we might say more historic manner in other parts of the sacred volume. They are sublime strains of impassioned sorrow, poured forth in those four matchless elegies which the Church places in the mouth of Him who is by excellence the Man of Sorrows, and to which is added the prayer of the entire Jewish nation joining as in one grand lament over the miseries of their race. Both the Hebrew and Hellenistic tradition has ever recognized the canonicity of this book and if the Catholic Church does not mention it expressly in her definitions of the Councils of Florence and Trent it was undoubtedly because it was understood as included in the Prophecies of Jeremias. This excludes, of course, the brief Introductory found in our present Vulgate and which passed from the Jewish (Greek) copies into our own text, although well understood to have been merely a sort of title attesting the authenticity of the book itself, for we do not find it in the Syriac nor in many earlier versions and St. Jerome expressly rejects it.

There has been much speculation as to the cause of the alphabetic arrangement in these Lamentations. Perhaps the opinion of our author that it was never intended to be of any particular importance apart from

supplying an element akin to the metric disposition of modern verse, is nearest to the truth ; in any case it dispenses us from accounting for a certain inaccuracy in the succession of the letters, which it is impossible to correct without destroying the proper connection of thought.

Besides the Prophecies and Lamentations we have from the pen of Jeremias a letter written to his own people just before their being led into captivity. This letter forms the sixth chapter of the prophetic book of Baruch. Indeed some have attributed the entire prophecy of Baruch to Jeremias, just as others have maintained the reverse. But the canonicity of Baruch as a deuterocanonical work and as distinct from that of Jeremias whose disciple and scribe he was for many years, is supported by the testimony of the Synagogue. The intimate connection of the two prophets and the identical purpose of their mission probably accounts for the fact that their writings are thus joined together. In some of the Greek codices the letter of Jeremias is placed immediately after the Lamentations, preceding Baruch. Protestants who reject Baruch from their canon, also omit this letter, considering both as apocryphal although they admit them to be historically authentic and the work of the amanuensis of the Great Prophet.

The entirely gratuitous assertion of Reuss who holds that these writings are merely illustrations of Greek history and have no reference to the Babylonian reign at the time of Jeremias is amply refuted by our author from evidence furnished by the discoveries and studies of Rawlinson, Vigouroux, Brunengo, Tiele and others. As for the original language in which these books were written the internal evidence points to the Hebrew, which is also supported by the testimony of Origen and Epiphanius, at least as we receive it from St. Jerome who did not attempt a new version of the old Itala in this case. P. Knabenbauer's commentaries, owing to their completeness and accuracy of statement, deserve the earnest attention not only of Catholic students but of Biblical scholars in general who desire to weigh impartially the testimony in favor of the Catholic doctrine of inspiration and canonicity of the sacred text.

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INDEX.

| | |
|---|----------|
| "A Simultaneo" Proof of the Existence of God. | 401 |
| Actu Heroico, De — Caritatis erga animas in Purgat. | 387 |
| Actus Heroicus caritatis. | 351 |
| All Saints, Titular office of — | 370 |
| "All Things to all meu." | 437 |
| Alphonsus, Titular office of St. — | 132 |
| Altar, Construction of the — | 408 |
| Altaris, Lapis — fixi. | 475 |
| Altar, Removal of the <i>mensa</i> from a consecrated — | 214 |
| Altar-wines, Cure of — | 69 |
| Ambrose, Titular office of St. — | 473 |
| Andrew, " " " " — | 372 |
| Animabus Purgatorii, Suffragia pro — | 376 |
| Ann, Titular office of St. — | 67 |
| Anniversaria, Missa — de Requite. | 381 |
| Art, Letters to a Religious on -- | 127, 290 |
| Assumption B. V. M., Titular office of the — | 133 |
| Attack, A recent — on the fourth Gospel. | 447 |
| Augustine, Titular office of St. — | 134 |
| Authentic, Is the Book of Genesis — ? | 356 |
| Barbara, Titular office of St. — | 473 |
| Bartholomew, Titular office of St. — | 134 |
| Benedictione Nuptiali, Dispensat. de — | 303 |
| Bernard, Titular office of St. — | 133 |
| " The Eighth Centenary of St. — | 93 |
| Bibiana, Titular office of St. — | 473 |
| Blood, Titular office of the Precious — | 66 |
| Bonaventure, Titular office of St. — | 66 |
| Book of Genesis, Is the — authentic? | 356 |
| Briggs, Prof. — on the Theol. Crisis. | 198 |
| Bruno, Titular office of St. — | 295 |
| Build, What hinders and what helps to — a school. | 334 |
| Can Pastors prevent mixed marriages? | 9 |
| Catechising, The Ministry of — | 259 |
| Caritatis, Actus Heroicus — | 351 |

| | |
|--|--------|
| Caritatis , De Actu Heroico — erga Defunctos. | 387 |
| Catherine , Titular feast of St. — | 372 |
| Catholic Primary Schools of Philadelphia. | 373 |
| “ Schools in the Diocese of Leavenworth. | 376 |
| Cecilia , Titular office of St. — | 371 |
| Centenary , The Eighth — of St. Bernard. | 69 |
| Chain , Titular office of St. Peter's — | 132 |
| Charles Borromeo , Titular office of St. — | 370 |
| Church , The — and the Irish Language. | 279 |
| “ influence, Natural Law and — | 179 |
| Clare , Titular office of St. — | 133 |
| Clause , The — “ de injuncta elemosyna ” in our faculties. | 135 |
| Clement , Titular office of St. — | 371 |
| Clerical Studies , The physical sciences in the curriculum of — | 1, 117 |
| Columbanus , Titular office of St. — | 372 |
| Commemoratio Defunctorum, Prosa in — | 369 |
| Commonwealth , the — and the incomplete societies within the common- wealth. | 241 |
| Confraternity , Queries concerning the Rosary — | 378 |
| Conjugis infidelis interpellatio. | 308 |
| Consecrated Altar , Removal of the mensa from a — | 214 |
| Constitutio Benedicti XIV “ Dei miseratione.” | 308 |
| Construction of the Altar. | 408 |
| Copula incestuosa , Dispens. matrinu. de — | 302 |
| Cornelius et Cyprianus , Titular office of SS. — | 211 |
| Craniotomia , Decreta de — | 215 |
| Craniotomy from the Theological point of view. | 171 |
| Crisis , Prof. Briggs on the Theological — | 198 |
| Cross , Titular office of the Exaltation of the H. — | 211 |
| Cure of Altar wines. | 69 |
| Curriculum , The physical sciences in the theological — | 1, 117 |
| Cyprian , Titular office of St. — | 212 |
| Death , The law of — | 321 |
| Declaratio nullitatis matrimonii, Decretum. | 388 |
| Decretum de declaratione nullitatis matrimonii. | 388 |
| Defender , Theol. Minimizing and its latest — | 51 |
| Defunctorum , Prosa in Commemoratio — | 369 |
| Dennis , Titular office of St. — | 293 |
| Devotions at Night. | 68 |
| Disciple of De Rossi, A — | 25 |
| Discussions , Theol. — and the Eccl. Review. | 47 |
| Dispensationes matrimoniales, Decreta. | 137 |
| “ “ in mortis periculo. | 138 |
| Dispensationum immutationes. | 300 |

| | |
|---|--------------|
| Dissez, Rev. P. F. — SS. D.D. | 171, 342 |
| Dominic, Titular office of St. — | 132 |
| Duellis, Epistola Leonis XIII de — | 383 |
| Duello, Irregularitas ex — | 388 |
| Edward, Titular office of St. — | 296 |
| Eighth Centenary of St. Bernard. | 93 |
| Elections, The manner of Papal — | 415 |
| Elizabeth, Titular office of St. — | 371 |
| Ember-days, The — of September. | 161 |
| Encyclicæ Litteræ de conditione opificum. | 142, 217 |
| Encyclical, The — “Rerum Novarum” and Socialism. | 81 |
| Epistola Leonis XIII de Duellis. | 383 |
| Exaltation, Titular office of the — of the II. Cross. | 211 |
| Excisio utriusque ovarii, Dispens. matr. | 304 |
| Existence of God, the so called “a Simultaneo” proof of the — | 401 |
| Faculties, The clause “injuncta elemosyna” in our — | 135 |
| Fixi, Lapis Altaris — | 475 |
| Fourth Gospel, A recent attack on the — | 447 |
| Francis Borgia, Titular office of St. — | 295 |
| “ of Assisi, “ “ “ — | 295 |
| “ Solano, “ “ “ — | 67 |
| “ Xavier, “ “ “ — | 473 |
| Gabriels, V. Rev. H. — D.D. Vide Titular Feasts. | |
| Gall, Titular office of St. — | 296 |
| Genesis, Is the Book of — authentic? | 359 |
| Gertrude, Titular office of St. — | 371 |
| Glance at the Room of Père Vianney. | 363 |
| God, The so called “a Simultaneo” proof of the existence of — | 401 |
| Gospel, A Recent attack on the fourth — | 447 |
| Guardian Angels, Titular office of the — | 295 |
| Habitatio unius mensis, Dispens. matrimon. | 301 |
| Hæresi, Irregularitas ex — | 271, 389 |
| Hæreticorum filiorum irregularitas. | 299 |
| Heart of Mary, Titular office of the S. — | 133 |
| Hedwigis, “ “ “ “ — | 296 |
| Helen, “ “ “ “ — | 133 |
| Henry, “ “ “ “ — | 66 |
| Heinzle, Rev. J. U. S.J. | 401 |
| Heroico, De Actu — caritatis. | 387 |
| Heroicus, Actus — caritatis. | 351 |
| Hinders, What — and what helps to build a School. | 334 |
| Hogan, V. Rev. J. — D.D. | 1, 117 |
| Holaind, Rev. R. J. — S.J. | 81, 179, 241 |
| Holy Innocents, Titular office of the — | 474 |

| | |
|---|----------|
| Holy Saturday, The mass on — | 71 |
| How our schools can be improved. | 461 |
| Hyacinth, Titular office of St. — | 133 |
| Ignatius, Titular office of St.—. | 68 |
| Immaculate Conception, Titular office of the—. | 473 |
| Improved, How our schools can be— | 461 |
| Infidelis conjugis interpellatio, Disp. matrim. | 308 |
| Interpellatio conjugis infidelis. | 308 |
| Irish Language, the Church and the—. | 279 |
| Irregularitas Filiorum hæreticorum | 299 |
| “ ex Hæresi | 271, 389 |
| “ ex Duello. | 388 |
| James the greater, Titular office of St.— | 67 |
| Jerome, “ “ “ — | 213 |
| Joachim, “ “ “ — | 133 |
| John of the Cross, “ “ “ — | 371 |
| “ Evangelist, “ “ “ — | 474 |
| Josaphat, “ “ “ — | 371 |
| Kilian, Titular office of St. — | 66 |
| Labor Question, Encyclical on the — | 76 |
| Lady of Mt. Carmel, Titular office of our -- | 67 |
| Lambing, Rev. A. A. | 9 |
| Lapis altaris fixi | 475 |
| Latest Defender, Theological minimizing and its -- | 51 |
| Law, Natural -- and Church influence | 179 |
| Law of Death, The -- | 321 |
| Lawrence, Titular office of St.— | 132 |
| “ O'Toole, “ “ “ — | 370 |
| Leavenworth, Parochial Schools in the Diocese of -- | 376 |
| Legend of Our Lady, A -- | 264 |
| Letters to a Religious on Art. | 127, 290 |
| Liborius, Titular office of St. — | 67 |
| Louis, “ “ “ — | 134 |
| Low Mass, Interruption of a — | 70 |
| Lucia, Titular office of St.— | 474 |
| Luke, “ “ “ — | 296 |
| Maas, Rev. A. J. —, S. J. | 198, 447 |
| Malachy, Titular office of St. — | 370 |
| Manner of Papal Elections, The — | 415 |
| Mary, Titular office of the Holy Name of — | 211 |
| “ Magdalene, Titular office of — | 67 |
| Marriages, Can Pastors prevent mixed — | 9 |
| Martin, Titular office of St. — | 370 |
| Mass, Interruption of a low -- in order to celebrate a high mass. | 70 |

| | |
|--|----------|
| Mass of H. Saturday when the functions of H. Thursday have been omitted. | 71 |
| Mass, The Stipend for the Second — | 72 |
| Matrimonii, Decreta de prætermittendis solemnitatibus in declaratione nullitatis — | 388 |
| Matrimonium, Decreta S. Sedis recentia quoad — | 137, 300 |
| Matthew, Titular office of St. — | 212 |
| Maurice, “ “ “ — | 212 |
| Mensa, Removal of the —from a consecrated altar | 214 |
| Mercy, “ “ of Our Lady of — | 212 |
| Methodius, “ “ SS. —and Cyrillus. | 66 |
| Michel, “ “ —and H. Angels. | 212 |
| Minimizing, Theological —and its latest defender. | 51 |
| Ministry, The —of Catechising. | 256 |
| Missa, anniversaria de Requie | 381 |
| “ cantata bis in eodem die | 297 |
| Mixed Marriages, Can Pastors prevent —? | 9 |
| Morality, of the Porro-Operation, The — | 342 |
| Moran, Rev. T. F. | 437 |
| Name, The H. —of Mary, Titular office of | 211 |
| Nativity of Our Lord “ “ “ — | 474 |
| Nativity B. V. M. “ “ “ — | 211 |
| Natural Law and Church influence | 179 |
| Nicholas, Titular office of St.— | 473 |
| Night, Devotions during the — | 68 |
| Nullitatis matrimonii solemnitates, Decret. | 388 |
| Nuptiali, Dispensatio de Benedictione — | 303 |
| Office, Proposal for a short Sunday — | 213 |
| Operation, The morality of the Porro — | 342 |
| Ovarii utriusque exeisio, Dispens. matrim. | 304 |
| Papal Elections, The manner of — | 415 |
| Parochial Schools, what hinders and what helps to build | 334 |
| “ “ in the Diocese of Leavenworth | 376 |
| Pastors, Can —prevent mixed marriages? | 9 |
| Paulinum, privilegium —, Dispens. matrim. | 304 |
| Père Vianney, A glance at the Room of — | 363 |
| Peter's chains, Titular office of St. — | 132 |
| Philadelphia Primary Schools | 373 |
| Philomena, Titular office of St. — | 132 |
| Physical Sciences in the theological curriculum | 1, 117 |
| Porro-operation, The Morality of the — | 342 |
| Prætermittendis, De — solemnitatibus in declaratione nullitatis matrimonii. | 388 |
| Precious Blood, Titular office of the — | 66 |
| Presentation B. V. M. “ “ — | 371 |

| | |
|--|----------|
| Primary schools of Philadelphia | 373 |
| Privilegium Paulinum, Dispens. matrim. | 304 |
| Problem, The Synoptic — | 105 |
| Professor Briggs on the theological crisis. | 198 |
| Proof, The so called — “a simultaneo” of the existence of God. | 401 |
| Prosa in Commemoratione Defunctorum. | 369 |
| Psychology, A question in — | 193 |
| Purgatorii, Suffragia pro animabus — | 376 |
| Purgatorio, De Actu Heroico caritatis erga animas in — | 387 |
| Queries concerning the Rosary Confraternity — | 378 |
| Question, A — in Psychology. | 193 |
| Quinn, Rev. J. J. — | 193, 356 |
| Raphael, Titular office of St.— | 297 |
| Recent attack on the Fourth Gospel, A — | 447 |
| Removal of the mensa from a consecrated altar | 214 |
| Requie, Missa anniversaria de — | 381 |
| Room, A glance at the — of Père Vianney | 363 |
| Rosary, Queries concerning the — Confraternity | 378 |
| “ , Titular office of the — | 295 |
| Rose, “ “ “ St. | 134 |
| Rossi, A Disciple of De — | 23 |
| S. L. E. | 436 |
| Schools, What hinders and what helps the building of— | 334 |
| “ , Cath. Primary—of Philadelphia | 373 |
| “ , Parochial of the Diocese of Leavenworth | 376 |
| “ , How our — can be improved | 461 |
| Schrøder, Rt. Rev. Mgr. J. — D. D. | 51 |
| Sciences, the physical — in the theological curriculum | 1, 117 |
| Second Mass, The Stipend for the — | 72 |
| Sedis, Decreta recentia quoad matrimonium S. — | 137, 300 |
| September, the Emberdays of — | 161 |
| Seven Dolors, Titul. office of the — | 212 |
| Shahan, Rev. Thom. J. — D. D. | 23 |
| Short Sunday office, Proposal for a — | 213 |
| Shortell, Rev. R. E. — A. M. | 461 |
| Siegfried, Rev. F. P. — | 321 |
| Simon, Titul. office of St. — | 297 |
| Simon and Jude, Titul. office of S. S. — | 297 |
| “ Simultaneo,” The so called — Proof of the Existence of God | 401 |
| So called, The — “a simultaneo” proof of the existence of God | 401 |
| Socialism, The Encyclical “Rerum novarum and— | 81 |
| Societies, The Commonwealth and the incomplete — within the Common-wealth. | 241 |
| Solemn mass, Interruption of a low mass in order to celebrate — | 70 |

| | |
|---|-----|
| Sollemnitatibus, Decret. de prætermittendis — in declaratione nullitatis | |
| matrim. | 388 |
| Stanislas Kost., Titul. office of St. — | 370 |
| St. Bernard, The eighth Centenary of — | 93 |
| Stephen, Titul. office of St. — | 474 |
| Stipend, The — for the second mass | 72 |
| Suffragia pro animabus purgatorii | 376 |
| Sunday office, Proposal for a short — | 213 |
| Sylvester, Titul. office of St. — | 474 |
| Synoptic, The — Problem | 105 |
| Teresa, Titul. office of St.— | 296 |
| Theological Crisis, Prof. Briggs on the — | 198 |
| “ Discussion, Tho Eccles. Review and — | 47 |
| “ Minimizing and its latest defender | 51 |
| Thomas of Villanova, Titul. office of St. — | 212 |
| Thomas Ap., “ “ “ | 474 |
| Thomas Cant., “ “ “ | 474 |
| Thursday, the mass of H. Saturday when the functions of H. — have been | |
| omitted. | 71 |
| Titular Offices, July, Visitation B. V. M. | 66 |
| “ “ “ Precious Blood | “ |
| “ “ “ SS. Cyril and Methodius | “ |
| “ “ “ S. Kilian | “ |
| “ “ “ S. Bonaventuro | “ |
| “ “ “ S. Henry | “ |
| “ “ “ Our Lady of Mt. Carmel | 67 |
| “ “ “ S. Vincent of Paul | “ |
| “ “ “ S. Mary Magdalene | “ |
| “ “ “ S. Liborius | “ |
| “ “ “ S. Francis Solano | “ |
| “ “ “ S. James maj. | “ |
| “ “ “ S. Ann | “ |
| “ “ “ S. Ignatius | 68 |
| “ “ August, St. Peter's Chains | 132 |
| “ “ “ S. Alphonsus Lig. | “ |
| “ “ “ S. Dominic | “ |
| “ “ “ Transfiguration | “ |
| “ “ “ S. Lawrence | “ |
| “ “ “ S. Philomena | “ |
| “ “ “ S. Clare | 133 |
| “ “ “ Assumption B. V. M. | “ |
| “ “ “ S. Hyacinth | “ |
| “ “ “ S. Joachim | “ |
| “ “ “ S. Helen | “ |

| | |
|-------------------------------------|----------|
| Titular Offices, August, S. Bernard | 133 |
| “ “ “ S. Heart of Mary | “ |
| “ “ “ S. Bartholomew | 134 |
| “ “ “ S. Louis | “ |
| “ “ “ S. Augustine | “ |
| “ “ “ S. Rose of Lima | “ |
| “ “ September, Nativity B. V. M. | 211 |
| “ “ “ Holy Name of Mary | “ |
| “ “ “ Exaltation of the H. Cross | “ |
| “ “ “ SS. Cornelius and Cyprian | “ |
| “ “ “ S. Cyprian | 212 |
| “ “ “ Seven Dolors | “ |
| “ “ “ S. Matthew | “ |
| “ “ “ S. Thomas of Villanova | “ |
| “ “ “ S. Maurice | “ |
| “ “ “ Our Lady of Mercy | “ |
| “ “ “ S. Weneclas | “ |
| “ “ “ S. Michael and the H. Angels | “ |
| “ “ “ S. Jerome | 213 |
| “ “ October, H. Guardian Angels | 295 |
| “ “ “ Holy Rosary | “ |
| “ “ “ S. Francis of Assisi | “ |
| “ “ “ S. Bruno | “ |
| “ “ “ S. Dennis | “ |
| “ “ “ S. Francis Borgia | “ |
| “ “ “ Maternity B. V. M. | 295, 296 |
| “ “ “ S. Edward | 296 |
| “ “ “ S. Teresa | “ |
| “ “ “ S. Gall | “ |
| “ “ “ S. Hedwigis | “ |
| “ “ “ S. Luke | “ |
| “ “ “ S. Wendelin | “ |
| “ “ “ S. Raphael | 297 |
| “ “ “ SS. Simon and Jude | “ |
| “ “ “ S. Simon | “ |
| “ “ November, All Saints. | 370 |
| “ “ “ S. Malachy. | “ |
| “ “ “ S. Charles Bor. | “ |
| “ “ “ S. Martin. | “ |
| “ “ “ S. Stanislas Kost. | “ |
| “ “ “ S. Lawrence O'Toole. | “ |
| “ “ “ S. Josaphat. | 371 |
| “ “ “ S. Gertrude. | “ |
| “ “ “ S. Elizabeth. | “ |

| | |
|---|-----|
| Titular offices, November Presentation B. V. M. | 371 |
| “ “ “ S. Cecilia. | “ |
| “ “ “ S. Clement. | “ |
| “ “ “ S. John of the Cross. | “ |
| “ “ “ S. Columbanus. | 372 |
| “ “ “ S. Catherine. | “ |
| “ “ “ S. Andrew. | “ |
| “ “ December, S. Bibiana. | 473 |
| “ “ “ S. Francis Xavier. | “ |
| “ “ “ S. Barbara. | “ |
| “ “ “ S. Nicholas. | “ |
| “ “ “ S. Ambrose. | “ |
| “ “ “ The Immaculate Conception. | “ |
| “ “ “ S. Lucia. | 474 |
| “ “ “ S. Thomas Ap. | “ |
| “ “ “ Nativity of our Lord. | “ |
| “ “ “ S. Stephen. | “ |
| “ “ “ S. John Evang. | “ |
| “ “ “ Holy Innocents. | “ |
| “ “ “ S. Thomas Cant. | “ |
| “ “ “ S. Sylvester. | “ |
| Transfiguration, Titular office of the —. | 132 |
| Vianney, A glance at the Room of Père -- | 363 |
| Vincent of Paul, Titular office of St. — | 67 |
| Wenceslas, Titular office of St. — | 212 |
| Wendelin, “ “ “ “ — | 296 |

BOOK REVIEW.

| | |
|--|-----|
| Alphonsus, Letters of St. — | 78 |
| Baruch, Commentar. in —, Knabenbauer. | 476 |
| Boedder, Natural Theology (Stonyhurst manuals). | 394 |
| Cath. Youth's Hymnal, Hamma. | 399 |
| Cathrein, Moralphilosophie. | 390 |
| Conway-Wilmers, Handbook of the Christian Religion. | 393 |
| Considerationes pro reform. vitæ, Roder. | 313 |
| Christ, Life of —, Maas. | 312 |
| Christian Religion, Handbook of the —, Wilmers-Conway. | 393 |
| Daniel, Comment. in —, Knabenbauer. | 476 |
| Doerholt, Genugthuung Christi. | 236 |
| Dupanloup, Ministry of Catechising. | 76 |
| Eloquence, Sacred —, Potter. | 235 |
| Erkenntnisslehre, Schmid, vol. I. | 233 |
| Exercitien fuer die h. Weißen, Mast. | 78 |

| | |
|--|-----|
| Fernandez , Introductio in S. Scripturam. | 315 |
| Francis , In and about St. —, Gerend. | 157 |
| Frisbee-Grou , Interior of Jesus and Mary. | 396 |
| Gerend , In and about St. Francis. | 157 |
| Genugthuung Christi , Doerholt. | 236 |
| Gonzaga , Life of St. Aloysius —, O'Connor. | 159 |
| " Vida de S. Luis —, Meschler. | 319 |
| Goesbriand , History of the worship of God, De — | 392 |
| Graduale Romanum | 396 |
| Grou-Frisbee , Interior of Jesus and Mary. | 396 |
| Hamma , Cath. Youth's Hymnal. | 399 |
| Handbook of the Christian Religion, Wilmers-Conway. | 393 |
| History of the Worship of God, De Goesbriand. | 392 |
| Hymnal , Cath. Youth's —, Hamma. | 399 |
| Interior of Jesus and Mary, Grou-Frisbee. | 396 |
| Introductio in S. Scripturam, Fernandez. | 315 |
| Ipsa , Ipsa : Ipse, Ipsa, Ipsum; Quigley. | 231 |
| Kateri Tekakwitha , Life of —, Walworth. | 318 |
| Knabenbauer , Comment. in Daniel, Lament., Barueh. | 476 |
| Lamentationes , Comment. in —, Knabenbauer. | 476 |
| Letters of St. Alphonsus. | 78 |
| Life of Kateri Tekakwitha, Walworth. | 318 |
| " " St. John B. de Rossi, Mougeot-Herbert. | 394 |
| Luis de Gonz. Vida de S. —, Meschler. | 319 |
| Maas , Life of Christ. | 312 |
| Mass , The H. — explained, Schouppe-O'Hare. | 159 |
| Mast , Exereitien fuer die h. Weihen. | 78 |
| Ministry The — of Catechising, Dupanloup. | 76 |
| Moralphilosophie , Cathrein. | 390 |
| Morotius , Cursus vitæ spiritualis. | 314 |
| Mougeot-Herbert , Life of St. John B. de Rossi. | 394 |
| Natural Theology (Stonyhurst manual), Boedder. | 394 |
| O'Connor , Life of St. Aloysius. | 159 |
| O'Grady , Readings and Recitations. | 76 |
| O'Hare-Schouppe , The H. Mass explained. | 159 |
| Patiss , Verborgene Leben Christi. | 398 |
| Pontificale Romanum | 315 |
| Potter , Sacred Eloquence. | 235 |
| Quigley , Ipsa, Ipsa. | 231 |
| Readings and Recitations, O'Grady. | 76 |
| Roder , Considerationes pro reformat. vitæ. | 313 |
| Rossi , Life of John B. de —, Mougeot-Herbert. | 394 |
| Sacred Eloquence , Potter. | 235 |
| S. Scripturam , Introductio in —, Fernandez. | 315 |

| | |
|---|-----|
| Schmid, Erkenntnisslehre, vol. I. | 233 |
| Schouppe-O'Hare, The H. Mass explained. | 159 |
| Vida do S. Luis Gonz., Meschler. | 319 |
| Vitæ spiritualis cursus, Morotius, | 314 |
| Verborgene Leben Christi, Patiss. | 398 |
| Walworth, Life of Kateri Tekakwitha. | 318 |

American Ecclesiastical Review.

VOL. V.

CONTENTS.

JULY.

- I. THE PHYSICAL SCIENCES IN THE CURRICULUM
OF CLERICAL STUDIES. - - - - - 1
Very Rev. J. Hogan, D. D., Cath. University of America,
Washington, D. C.
- II. CAN PASTORS PREVENT MIXED MARRIAGES? - 9
Rev. A. A. Lambing, LL. D., Williamsburg, Pa.
- III. A DISCIPLE OF DE ROSSI. - - - - - 23
Rev. Thom. J. Shahan, D. D., Cath. University of America,
Washington, D. C.
- IV. "THE ECCLESIASTICAL REVIEW" AND THEOLOG-
ICAL DISCUSSIONS. - - - - - 47
The Editor.
- V. THEOLOGICAL MINIMIZING AND ITS LATEST
DEFENDER. - - - - - 51
Rt. Rev. Mgr. J. Schroeder, D. D., Cath. University of
America, Washington, D. C.

TITULAR FEASTS, etc.

AUGUST.

- I. THE ENCYCLICAL "RERUM NOVARUM" AND
SOCIALISM. " - - - - - 81
Rev. R. J. Holaind, S. J., St. Francis Xavier's College,
New York.
- II. THE EIGHTH CENTENARY OF ST. BERNARD. - 93
- III. THE SYNOPTIC PROBLEM. - - - - - 105
Rev. A. J. Maas, S. J., Woodstock College.

| | | |
|---|-----|-----|
| IV. THE NATURAL SCIENCES IN THE CURRICULUM OF CLERICAL STUDIES. (continued). | - - | 117 |
| Very Rev. J. Hogan, D. D., Cath. University of America, Washington, D. C. | | |
| V. LETTERS TO A RELIGIOUS ON ART. | - - | 127 |
| TITULAR FEASTS, etc. | | |

SEPTEMBER.

| | | |
|---|-----------|-----|
| I. THE EMBER-DAYS OF SEPTEMBER. | - - | 161 |
| The Editor. | | |
| II. CRANIOTOMY FROM THE THEOLOGICAL POINT OF VIEW. | - - - - - | 171 |
| Rev. P. F. Dissez, SS., D. D., Baltimore Seminary. | | |
| III. NATURAL LAW AND CHURCH INFLUENCE. | - | 179 |
| Rev. R. J. Holaind, S. J., St. Francis Xavier's College, New York. | | |
| IV. A QUESTION IN PSYCHOLOGY. | - - - | 193 |
| Rev. J. J. Quinn, Collinsville, Conn. | | |
| V. PROFESSOR BRIGGS ON THE THEOLOGICAL CRISIS. | - - - - - | 198 |
| Rev. A. J. Maas, S. J., Woodstock College. | | |
| TITULAR FEASTS, etc. | | |

OCTOBER.

| | | |
|--|-------|-----|
| I. THE COMMONWEALTH AND THE INCOMPLETE SOCIETIES WITHIN THE COMMONWEALTH. | - | 241 |
| Rev. R. J. Holaind, S. J., St. Francis Xavier's College, N. Y. | | |
| II. THE MINISTRY OF CATECHISING. | - - | 256 |
| III. A LEGEND OF OUR LADY. | - - - | 264 |
| Rev. H. T. Henry, Overbrook Seminary. | | |
| IV. IRREGULARITAS EX HÆRESI. | - - - | 271 |
| Rev. Jos. Putzer, C. SS. R., Redemptorist College, Ilchester, Md. | | |
| V. THE CHURCH AND THE IRISH LANGUAGE. | - | 279 |
| VI. LETTERS ON CHRISTIAN ART. | - - - | 290 |
| TITULAR FEASTS, etc. | | |

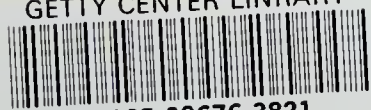
NOVEMBER.

| | |
|---|-----|
| I. THE LAW OF DEATH. - - - - - | 321 |
| Rev. F. P. Siegfried, Overbrook Seminary. | |
| II. WHAT HINDERS AND WHAT HELPS TO BUILD A PAROCHIAL SCHOOL. - - - - - | 334 |
| III. THE MORALITY OF THE PORRO-OPERATION. - | 342 |
| Rev. F. P. Dissez, SS., D. D., Baltimore Seminary. | |
| IV. THE "ACTUS HEROICUS CHARITATIS." - | 351 |
| V. IS THE BOOK OF GENESIS AUTHENTIC? - | 356 |
| Rev. J. J. Quinn, Collinsville, Conn. | |
| VI. A GLANCE AT THE ROOM OF PERE VIANNEY. - | 363 |
| VII. PROSA IN COMMEMORATIONE DEFUNCTOR- UM. - - - - - | 369 |
| TITULAR FEASTS, etc. | |

DECEMBER.

| | |
|---|-----|
| I. THE SO CALLED "A SIMULTANEO" PROOF OF THE EXISTENCE OF GOD. - - - - - | 401 |
| Rev. J. U. Heinzle, S. J., Canisius College, Buffalo, N. Y. | |
| II. THE CONSTRUCTION OF THE ALTAR. - - | 408 |
| (With Illustration). | |
| III. THE MANNER OF PAPAL ELECTIONS. - - | 415 |
| S. L. E. | |
| IV. "ALL THINGS TO ALL MEN." - - - | 437 |
| Rev. T. F. Moran, Clyde, Ohio. | |
| V. A RECENT ATTACK ON THE FOURTH GOSPEL. - | 447 |
| Rev. A. J. Maas, S. J., Woodstock College. | |
| VI. HOW CAN OUR SCHOOLS BE IMPROVED? - | 461 |
| Rev. R. E. Shortell, A. M., Bridgeport, Conn. | |
| TITULAR FEASTS, etc. | |

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